DIVINITY SCHOOL LIBRARY HARVARD UNIVERSITY

T1 38

THE NEW-JERUSALEM MAGAZINE.

Vol. IX. APRIL, 1885. No. 4.

CONTENTS.

THE LORD'S RESURRECTION ..... *Theodore F. Wright* 193
THE RITE OF CONFIRMATION ..... *Charles H. Moore* 200
SPIRITUAL KINSHIP AND ASSOCIATION ..... *Ella F. Mosby* 207
AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA. VI... *Willard H. Hinkley* 211
AROMATIC TREES AND SHRUBS ..... *John Worcester* 217
THE AIM OF THE SUNDAY-SCHOOL ..... *George F. Stearns* 223
"LETTERS ON SPIRITUAL SUBJECTS" AGAIN ..... *B. F. Barrett* 229
BROTHER LAWRENCE 236

SWEDENBORG STUDIES 238
Meaning of *Grumus*; Change of Language from S. S., n. 86, to T. C. R., n. 251; The Index A. E.

BOOK NOTICES 242
The Missing Link in Modern Spiritualism; Harriet Martineau; History of Charles XII., King of Sweden; Christian Truth and Modern Opinion; John Marshall; The Garden of Eden.

THE NEW CHURCH 247
The Call for Ministers; The Massachusetts Sabbath-School Conference; Charles H. Burr; T. S. Arthur; The New-Church Temperance Society; A Watch-Night Service; Mrs. Hume-Rothery; Rev. C. J. N. Manby.

THE RELIGIOUS WORLD 252
The Theosophists; Rev. T. L. Harris; The Fraternal Spirit; What is it to Baptize? Rev. J. J. Thornton and the Y. M. C. A.; Looking to Unity; Jewish Christians; New Missionary Enterprise.

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

DIVINITY SCHOOL LIBRARY HARVARD UNIVERSITY

THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 4.

APRIL, 1885.

THE LORD'S RESURRECTION.*

"Whither I go ye know, and the way ye know."—JOHN xiv. 4.

THE festival of Easter means more or less to mankind according to the fulness or feebleness of perception anywhere of the event itself and of its bearing upon ordinary life. The man of science (and nothing else) who admits as true only what he knows by touch, or sight, or taste, can enter but feebly into the common joy over an event which has indeed no force to one who doubts the existence of the other world.

To him also who is led to believe that all the Gospel story has but a thread of truth running through a warp made up of the errors of enthusiastic disciples, much doubt must mingle with his rejoicing.

There are also those who regard the resurrection of men as in the far future, and so cannot draw from the Lord's experience direct lessons of life and death; and there is a very large class, not included in the others, and consisting of those who wish to be made clear on the subject and have no prejudices in the matter, but are in some confusion when they come to apply to ordinary life what happened with the Lord. They would ask, What became of His body? If He rose with His earthly body, what is the reason that we should not expect to have ours rise some time? But if He rose with his earthly

* From a forthcoming book, "Life Eternal."

body, why did they not know Him at once? and how did He enter when the doors were shut?

These and similar questions, arising in the mind when the Lord's resurrection is spoken of, show a willingness to be made clear if a wholly reasonable view can be presented.

But there is still another class,— of those who know about the Lord and the other world, and know how to draw the truth from the Lord's experience, having no other difficulty than belongs to finite minds. There is, of course the impossibility of fully comprehending in all its depth of meaning the event of the resurrection, just as is the case with attempting a complete comprehension of anything Divine and infinite. But this class has no difficulty in seeing in their Lord's resurrection the promise of their own, and the means of its accomplishment.

In other words, when one speaks of having no difficulty with the Lord's words, or His acts, or His resurrection, he does not take the attitude of saying that his mind matches the Divine mind, and that his wisdom is infinite; but simply, that, so far as the words or acts of the Lord bear upon his own life and thought, he is able by the Divine mercy to see, and to see clearly. With such, the Lord's words are not dark, His acts are not mere wonders, nor is the manner of His resurrection a mystery; and such a nearness and fulness of view are, the New-Churchman believes, just what the Lord in His infinite goodness would have all men enjoy.

Let the great subject of the Lord's death and resurrection be taken up one point at a time.

I. The Lord died, and though all may have seen death and become familiar with it, His death will be found to be full of instruction. He went very calmly to die. The very painful manner of His death, more painful than men can conceive of, and more painful than men would have patience to endure for the sake of others, was met in a spirit which showed not the least uncertainty as to the future. "I lay down my life that I may take it again," He said to the disciples. And on the last night He said, "Peace I leave with you, my peace I give unto you"; "I go that I may prepare a place for you." And

in the prayer which followed He said, "I have glorified Thee on the earth, I have finished the work which Thou gavest me to do. And now come I to Thee, and these things I speak in the world that they might have my joy fulfilled in themselves."

As men ponder these and similar words, spoken while Roman soldiers stood in their armor, or even already on their way to take Him, are they not moved with shame as they recall times of dread of death? or perhaps reflect that all their days are overclouded simply because they have to die, it may be in their easy beds, when He, before a death so agonizing, was as calm as heaven?

This is one of the lessons of the Lord's death.

II. But let no one fail to notice that His peace in those hours of torture was due to more than a full trust that all would be well. This is an excellent feeling if one can do no better, but, with the Lord, there was the clearest knowledge of the other life.

This was always a part of His speech about going away: "In my Father's house are many mansions. I go that I may prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also." Let no one in these days, when the Divine Mercy has made plain so many passages of the Holy Word, live in this life ignorant of the other. Let no one make his will as if in turning over his property he terminated his life; but rather as one who lays aside his earthly blessings for the sake of receiving heavenly ones.

"If we could know about the other life, we should be happy," all Christendom is saying; and lo! all it needs to know is written where he who runs may read.

III. It is important to notice that the *manner* of the Lord's death, though surrounded by such hostile and unholy influences, was as gentle as any could ask for themselves. He simply "gave up the ghost," or, as would be said in modern English, He gave out His breath, or ceased to breathe. Who that has stood by the bedside of one near death has not been deeply moved by the gently advancing unconsciousness, the

breathing less and less deep, the utter stillness of the frame, till at last the breath goes out, and comes in no more, and the body, after, perhaps, its eighty years of life, is at rest.

So it was with the Lord. Much sooner than usually happened with a crucified person, as the day drew to its close, with a last word spoken to Mary, "Behold thy son," and to John, "Behold thy mother," He said, "Father, into thy hands I commend my spirit; and having said thus, He gave up the ghost." And when the soldiers came to kill Him and the other two, lest the Sabbath should begin at evening with them unburied, they "came to Jesus and saw that He was dead already."

IV. In regard to the time which now followed, it is necessary to do scarcely more than to call attention to the fact that at death all pass into a sleep. "Our friend Lazarus sleepeth. I go that I may awake him out of sleep," our Lord said when Lazarus died. The fact that to die is to go to sleep, has been so clearly seen, that men have always so spoken of it.

When Stephen died under the attack of the foes of Christianity, he was upon his knees praying, "Lord, lay not this sin to their charge; and when he had said this he fell asleep." — Acts. vii. 60.

The quiet sinking into sleep, when one's body is exhausted with disease, or fatally injured in any way, must be delightful beyond present conception; but many, who have been very near death, have told how a sweet peace overspread the soul; and how the presence of those gone before lulled the mind to rest.

Remember Hood's beautiful picture of the death-bed: —

"We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed — she had
Another morn than ours."

V. The Lord's body, bearing the mark of the nails and the wound of a spear in the side, was laid in a grave, or rather in a rock-hewn tomb. Here the thought presents itself that much of the fear of death is due to two causes, of which one is the dread that one may have some consciousness when his body is laid in the ground, and the other is that he must enter the other world alone.

Both these fears are like fears of ghosts, that is, wholly groundless. Under the old idea that the body is to be resumed some time, there might be a fear of retaining some sort of connection with the buried thing, but there is no reason for thinking so. Every one has noticed that, within a short time after death, or at least by the third day, the expression of the face changes and loses all appearance of connection with the spirit. When the Egyptians spoke of knowing when their friends were carrying on their funerals, they did not mean that they would hear the songs in their old bodies, but from the spiritual world, as their words plainly show.

So as to the other cause of dread, namely, as to entering the other world alone. This, too, is wholly groundless and unworthy. If men come into it by awaking out of sleep, which follows, of course, from the fact that dying is going to sleep, the question simply is, Do they awake alone and unattended, or otherwise?

The answer to this question is that, as, when one comes into this world he is received by those who love him, so, when he enters the other, in the most gentle manner he will wake to find himself attended.

On the third day, but in reality within forty hours after our Lord's death, the two angels, seen to sit at the head and feet where His body had been laid, showed that the angelic attendance, which is provided during the earthly life, is continued also to the time of passing from this life to the other.

The reason that the third day is the day of resurrection is, that it marks a sufficient period of transition and of separation of the soul from the body. Moreover, the number three, which is that of Divine and human completeness, properly applies to the completion of the state called death.

VI. Now comes a point needing some care. The Lord rose on the third day; that is, on that day He was again with His disciples. There was a difference, however, for now He was with them when they had the doors shut, and henceforth He was seen at Jerusalem, or Emmaus, or at the Sea of Galilee, or at Bethany, only as He made himself known. In other words, He had risen above the control of physical laws, and was to be seen only by spiritual eyes. For the same reason men do not now see Him with their bodily eyes.

That this change was in harmony with the great law of life, there can be no doubt. After death, men are spirits. As it was with Abraham, Isaac, and Jacob, of whom He spoke to rebuke the Sadducees, as with Moses and Elias seen at the time of the Transfiguration, as with the fellow-disciple seen by John when in the spirit, and as with the great multitude out of all nations and kindreds, so do all, when they die, enter a spiritual state.

The reality of that world may not seem clear to those who are accustomed to think of it as a mere shadow of this; but if one reflects that this is rather the shadow of that, that there the eternal life has its seat, and here only the temporal one, he will be able to view as actually true the descriptions of the other world found in the Sacred Scriptures.

But here the question arises, Did not the Lord take up His earthly body, and are not we to take our earthly bodies? This is best answered by the simple facts. In the tomb where the Lord had lain, was found only grave-clothing; in the graves in which men are laid, are found invariably earthly bodies going back to earth. This settles the matter. The Lord's resurrection did go beyond that of men in one respect. He took His body, they leave theirs. He did not, of course, take a body weakened and dead, but He took His glorified

form which, while it was not excluded by doors of wood or stone, still might show the prints of the nails.

And there is a reason here which makes all plain. Man is to go to the other world and dwell there. The Lord is not to go to the other world and dwell there alone, but to be in *all* degrees of life. His redemption as a *final* work depended upon this. He must be with men on earth always, and therefore He retained the natural with the spiritual, while men put off the natural.

And no confusion arises here unless one tries to make out that because, as the Saviour of men of all ages, He retained the natural in a glorified state, so all men must do it. Not at all. They are here to prepare for the future state. Some time they die and enter upon it. Thus the fact that their earthly bodies moulder to dust, does not militate against the fact that the Lord's tomb was empty on the third day.

The lessons of the Lord's resurrection are,—calmness in view of death, perception of its nature as a painless sleep, knowledge of the attendance of angels, and expectation of awaking in their presence to the higher life. The fact that the Lord rose as to the body in a manner transcending the ordinary withdrawal from the material body, is seen to cause no confusion of thought, for only so could He be the Divine Saviour. So He said calmly, "Whither I go ye know, and the way ye know."

THEODORE F. WRIGHT.

YOU may put a telescope into the hand of a man that is blind, and bid him look at some distant star, or on some lovely landscape. He tells you he sees nothing. Well, his witness is true. So the Agnostic affirms of all supernatural religion that he knows it not. His witness also is true. But if the blind man goes further, and asserts that because he sees nothing there is nothing to see, his assertion is untrue, and his witness is worthless, because he speaks beyond the range of his capacity. Such is the value of the natural man's opinion when he declares his mind on spiritual things.— *Rev. Evan Hopkins.*

THE RITE OF CONFIRMATION.

THE introduction into our New-Church organizations of the rite of confirmation, has led me to some reflections regarding its history and significance; and some of the ideas which seem to be connected with it have suggested to me the question whether the institution of such a rite is really in accordance with the teachings of the Church.

Regarding its use and meaning in the Old Church, Dr. Smith, in his "Dictionary of Christian Antiquities," refers to the two instances — ACTS viii. 12–17; xix. 5, 6 — in which it is mentioned in the history of the Apostolic Church, and says,—

"In both it follows upon baptism, is administered by apostles, as distinguished from presbyters or deacons, and is followed by special supernatural gifts, perhaps by their permanent possession. It was not connected with any appointment to any office in the Church, though office might follow upon the exercise of the gift bestowed. It was therefore distinct from the laying on of hands by which such offices were conveyed,— as it was from that which was the medium of a miraculous healing power applied to the diseases of the body.— MARK xvi. 18; ACTS ix. 12, 17. The act referred to in 1 TIM. iv. 14, and 2 TIM. 1–6, seems to hover between the bestowal of a *charisma* and the appointment to an office. The position in which the laying on of hands meets us in HEB. vi. 2, leaves it open to take it in its most generic, or in either of its specific senses, with, perhaps, a slight balance in favor of connecting it with the act which always, or in some cases, supervened on baptism. Beyond this the New Testament gives us no information. When we pass to the age of Tertullian the case is different. A distinct mention is made (1) of anointing, (2) of the laying on of hands, as following so close upon baptism as to seem almost part of the same rite rather than a distinct one; the latter act being accompanied by a special prayer for the gift of the Holy Spirit."

Dr. Smith then refers to Cyprian and Jerome to show how the custom expanded, and how "bishops used to travel around their dioceses to lay their hands and invoke the Holy Spirit."

From these writers it appears also that confirmation might be administered immediately after infant baptism. Yet its administration being limited to the Episcopal order, the tendency was to interpose an interval of uncertain length between the two. In the East he shows that baptism, confirmation, and communion were all administered to infants; and not till the thirteenth century were baptism and confirmation systematically separated by an interval. "Of what may be called the modern, Protestant idea of confirmation, as the ratification by the baptized child, when he has attained an age capable of deliberate choice, of the promises made for him by his sponsors, there is not," says Dr. Smith, "the slightest trace in Christian antiquity."

In the Church of England confirmation is considered both as a ratification of the promises made by the sponsors in baptism, and as a preparation, in some further sense, for partaking of the communion,— those who are baptized in adult age being required to be confirmed no less than those who have been baptized in infancy. On this point the words of the rubric are, "It is expedient that every person, thus baptized, should be confirmed by the bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion."

I am ignorant of the circumstances under which confirmation was introduced into our ritual, and how its use and meaning were understood. No doubt it was introduced from the best motives, and because it was thought it would be useful. But it would seem that the matter could hardly have been enough considered, or clearly enough understood; for the rite as it stands in our "Book of Rites and Sacraments" is substantially that of the Church of England. And the Church of England's idea of it appears never to have been entertained in Apostolic times. It grew up in a time when Christian doctrine had become largely falsified, and Christian ceremonial largely external and arbitrary. The idea of it with us is, I say, substantially the same as with the English Church. But it is not in all respects the same, the points of difference in regard to it being that in the Church of England

the laying on of hands is performed by a bishop, and the rite is an invariable requirement for all persons,—those baptized in adult age as well as those who have been baptized in infancy; while in the New Church it is not performed by a bishop, and is not always administered to those who are baptized in adult age. In fact with us there appears to be no exact understanding of the rite, nor any regularity in its administration. As a general rule in Massachusetts, it is administered to young persons who have been baptized as infants, before they are expected to come to the Communion; but it is also sometimes administered immediately after adult baptism, although according to the "Book of Rites and Sacraments" receiving the sacrament "may be considered as a sufficient declaration and profession" for persons thus baptized.

I am not sure how far confirmation is held in the Church of England to be connected with baptism, but in the New Church, among the passages given in the "Book of Rites and Sacraments" to be addressed by the minister to the candidate for confirmation are two clauses which appear to imply that such a connection is held to exist. They are as follows: "You have been baptized with water; may you also be baptized with the Holy Spirit and with fire." I do not know that this is intended to teach that confirmation is to baptism in any sense what baptism with the Holy Spirit and with fire is to baptism with water; but if it is not so intended, I do not see the propriety of these clauses. Certainly there is no warrant in the writings of Swedenborg for any such teaching. Nothing, I think we may safely say, can be gathered from these writings to indicate that any rite, supplementary to baptism with water, is necessary as a means of fuller consummation of what is meant by baptism. In other words according to Swedenborg the Christian sacrament of baptism is full and complete in its efficacy and meaning, and requires no supplementary act whatever. In this it differs from the baptism of John which preceded it, and on this point Swedenborg is explicit, for he says, "The baptism of John represented the cleansing of the external man, whereas the baptism at this

day, administered among Christians, represents the cleansing of the internal man, which is regeneration."—T. C. R., n. 690.

It has been suggested that what is said in T. C. R., n. 721 —where baptism and the Holy Supper are likened to two gates between which there is a plain — may be considered to teach the fitness, if not the need, of something like the rite of confirmation. But I cannot see that anything of the kind is implied by the passage. The language of it is as follows: —

"These two sacraments (baptism and the supper) are like two gates leading to eternal life. Baptism is the first gate, by which every Christian is initiated and introduced into the doctrines which the Church teaches from the Word respecting a future life; all which are so many means to prepare him, and conduct him to heaven. There are no other universal gates than these. The intent and uses of these two sacraments may in this respect be compared with the case of a prince who is born to the government of a kingdom. He is first introduced to the knowledge of the principles of government, and is then crowned and admitted to the government itself. They may also be compared with the case of a son, the heir to a great estate, who is first instructed in such matters as relate to the right management of his wealth and possessions, and afterwards comes into the actual management and posession. They may be compared too with the case of a house, which is first to be built, and afterwards to be inhabited; and also with a man's education, from his infancy till he comes to years of discretion, and with his rational and spiritual life afterwards. One period must precede, in order that the other may be obtained; for the latter cannot be attained but by means of the former. These instances may serve to illustrate how baptism and the holy supper are like two gates through which a man is introduced to eternal life, and that after passing through the first gate he comes to a plain, over which he is to run a race, and that the second gate is the goal wherein is the prize to which he directs his course; for the palm is not given till the race is run, and the prize is not adjudged till the contest is decided."

The teaching herein seems to me plain and obvious enough; and to be simply that after the sacrament of baptism, which

introduces into the Church, something of the life of the Church must be lived as a preparation for receiving the more heavenly life to which we are introduced by the Holy Supper. I cannot see that it lends the slightest authority for interposing any rite between the sacraments as supplementary to the one and preparatory to the other. On the contrary the explicit statement in the passage that "There are no other universal gates than these," seems clearly to forbid it.

There is another point upon which the "Book of Rites and Sacraments" seems to me to convey an unwarrantable and incorrect idea. I allude to a clause in the paragraph prefixed to the Order of Confirmation. The paragraph reads as follows:—

"When a person has been baptized as an infant, or before being instructed in the truths of the New Church, and afterwards, by receiving instruction and endeavoring to reform his life according thereto, has made suitable preparation for the Holy Supper, and desires to partake of it, it is fitting that he should openly declare his desire and intention; *in order that he may make just confession to the Lord*, and that the Church may welcome him to the enjoyment of this great blessing."

This clause, "in order that he may make just confession to the Lord," seems to imply that without open declaration such as that which forms a part of this rite of confirmation, a man may not make just confession to the Lord. Surely there is nothing in the writings of the Church that would bear out any such idea as this. On the contrary it stands distinctly opposed to these writings as I understand them. Regarding confession Swedenborg says, "To confess sins is to know evils, to perceive them in one's self, to charge one's self with their guilt, and to condemn one's self on account of them. When this is done in the presence of God, it constitutes confession of sins."—H. D., n. 160. If any open declaration such as that enjoined in the "Book of Rites and Sacraments" were requisite in order that confession to the Lord might be just, Swedenborg would hardly have omitted to speak of it in such a passage as this.

The ideas, then, respectively, which seem to be conveyed in the "Book of Rites and Sacraments," that confirmation is a rite having some connection with baptism; and that it is a necessary preparation for just confession of one's evils to the Lord, are ideas which it seems to me ought to be eliminated from our ritual. For they do not accord with our doctrines, and whatever does not accord with our doctrines must be harmful to the Church.

But apart from these two objectionable ideas as connected with confirmation, I still am unable to see any essential use in such a ceremony. If it have any essential use I think it ought to be clearly defined, well understood by our people, and consistently administered. If confirmation is simply a profession of faith for those who have been baptized in infancy — as I have heard it defined to be — then there is certainly no propriety in administering it after adult baptism. And if this is all that it means, what has the ceremony of the laying on of hands to do with it. On the other hand if it is something more than a profession of faith, and the laying on of hands has a true and important significance, the matter ought to be better understood than it appears to be at present.

That a suitable and open declaration of faith may properly be required of all persons on joining a society I do not at all question. But that confirmation, in whatever sense understood, should be required of young persons who have been baptized and brought up in the Church, before they are allowed to partake of the communion, seems to me altogether wrong. I think such a requirement must, moreover, have a tendency to retard such persons in coming to the communion; and thus it may be an obstacle to the growth of the Church.

Above all does the rite of confirmation seem to me objectionable in so far as it has any tendency — as I think practically it does have — to make young persons who have been baptized in infancy, and have grown up under the influences of the Church, feel that they are not yet Church members. To permit children and young persons to feel thus is, it seems to me, a great injustice to them; and one which entails a

grevious loss to the Church. The rite of confirmation may be, too, as I believe, a serious obstacle in the way of many of those outside of our organizations who feel more or less in sympathy with our doctrines, and might be glad, were it not for this arbitrary requirement to come into closer relations with us. We may feel that such a matter ought not to deter, and would not deter, any who are earnestly in sympathy with us. But it may well appear differently to them. And it seems to me a grave question for our New-Church organization whether it will permit itself to maintain any requirements for membership, other than those of Divine authority, which may possibly have the effect of excluding any from the benefits of the sacrament of the Holy Supper, and from that fellowship which is essential to the true life of the Church. In other words it seems to me a grave question for an organization professing to be of the New Church whether it will require any human rite as the way of access to the Divine Sacrament.

Cambridge, Mass. CHARLES H. MOORE.

[We are much interested in this fair effort to look judicially at the rite of confirmation. Our difference of view is that, while we do not regard the rite as an essential, and do not approve of the use of it with those who have been baptized as adults, and do not think of it as in any sense a gate of exclusion, and cannot support the statements which may be made in the liturgy in such a form as to be capable of misconstruction; yet we have no doubt that a simple form of acknowledgment, made a part of the welcome to the first communion, has much to commend it, and that, by whatever name it may be called hereafter, it will be valued and its power be felt.—EDITOR.]

OUR true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings, and in the smile of whose countenance, alone, is any created being safe. Let us cling to our Father in heaven, as a child, walking in the night, clings to his father's hand.—*Charles Kingsley.*

SPIRITUAL KINSHIP AND ASSOCIATION.

When we hear the comforting and sublime words of our Lord, "I am the Resurrection and the Life: he that believeth in me though he were dead yet shall he live," it is not only, or even chiefly, of our mere survival of the mysterious change of death that we think. The soul seeks for its beloved, for life for them and with them, for renewed and fuller life of its repressed energies and affections. Truth,—the exercise of the God-given faculty of reason,—the activity of thought, are necessary elements of human life; but these are interwoven, warp and woof, with no less necessary affections and loves—crossing threads which sustain and perfect each other. The experience of life often seems to us full of thwartings and denials, and more so to our affections, which form our inmost core of life, than to our intellectual faculties. For either love has no return, or the tender tie is broken rudely asunder by death, or trust is placed in an unworthy object, and the process of tearing apart the dead and living fibres is acutely painful, or it is the more common experience of love between two in many things near to each other, but again on many points, jarring and discordant, with frequent misunderstandings, temporary alienations, and continual changes of state. Or at the very best the material conditions of this earthly life, space, and time, and difference of occupation, and often the anxieties of life, continually separate us, and meeting is followed by parting, as the sunshine is by the dark lines of inseparable shadow. Hence I think the unsatisfied human heart is always questioning every form of revelation as to the rising again and eternal life of its affections, made nobler, truer, transformed indeed from the image of the earthly to the image of the heavenly, but yet as veritable a part of itself as the old affections of earth.

The writings of our Church answer this question fully and affirmatively. Our life in eternity is spent among those who are to us as "kindred, relations, friends," so close to us in

likeness and sympathy that it seems, even at our first meeting, as if we had known them always. "It is the Lord, the Source of all good, who thus joins the angels in consociation, and not the angels themselves. He leads them, conjoins them, arranges them, and keeps them in freedom so far as they are in good."

"Those of like character are brought together as it were spontaneously, for with their like they are as with their own, and at home." They are then "also in their freedom, and thence in every delight of life." The different degrees of kinship and association which make life more blessed here are found in the other life in greater perfection and fulness. But there are no kindreds, relationships, and friendships there, "but such as are spiritual, that is, of love and faith." Divine Revelation, which ever carefully protects our free-will and rationality, and leaves us to choose between good and evil, the unreal and the true, does not withdraw the covering mercifully placed over our own individual future. So long as we cannot judge concerning the interior state of any, we can never say whether this or that friendship or ties of kindred will endure forever, or will perish with death, and the consequent closing up of the natural mind and memory. We do not know to which of the companions and associates on earth it is given to be according to the beautiful old Eastern story "Companions in Paradise."

But we are not without comfort. The Divine Word says also to the heart of man "Take no thought for the morrow"; no anxious care concerning that which lies in tenderer, wiser hands than ours — the Divine hands that fashioned our hearts with all their yearning desires, and will surely fulfil in His own good time all their needs. All those who are in the regenerate life are in the body of Christ, the Humanity of the heavens, and there is therefore no separation or isolation possible to any who receive His Life, but through the various members of the one living and organic whole flow the quick and thrilling tides of sympathy and feeling, of instantaneous thought and impulse, and of harmonious action. All the angels are as one in the Divine light. All separating and

jarring elements have been at length put off, and out of the renunciation of self-love rises the principle of mutual love as a living soul.

This knowledge of our organic relation should have a practical result in strengthening us to bear the many inevitable separations, either by death or other causes, which are a part of our discipline here. We are not really always farther apart when we are beyond reach of sight or touch. Absence sometimes brings us closer, for it forces us to take time to remember and understand things which would have been overlooked in daily intercourse. We may be growing together every hour under the same discipline of patience and faith; thought reaching unto thought with invisible but stronger spiritual fibres than words can; heart giving unto heart out of a deeper and more interior fulness. And if we are principled in mutual love, nothing comes to us alone, or separate from those in companionship. A joy brings the quick impulse or wish to share that which unites us even with the absent, a truth learned is to be taught again, even a physical pain is not endured in vain if you take it as a lesson in understanding and sympathizing with others in pain, for there is no way of reaching them unless, like the good Samaritan, we go where they are — surely not by looking on from the other side.

We must look to the Lord for his guidance in all our affections, for he alone leads us, and conjoins us, and arranges our associations, however it may seem. We must look to Him with the resolute will of renouncing our own selfhood, and accepting the law of His Divine love. Then we will seek the good of others chiefly, and not only that which flatters our vanity and favors our opinions, or tends to our self-aggrandizement; and our love will be more and more based on heavenly qualities, and not on merely accidental or external things. Then, if our love is unselfish and faithful to heavenly laws, loving to give rather than to receive, forgiving of wounds to self, and looking upward rather than down, our Lord will keep us from hurt even if we have been deceived in the object. Either by association with us the unworthy may be led into

a better life, as we are by love for those nobler and better than ourselves; or if the evil continue unchanged, in the other life the Lord gives unto the good the beautiful reality they believed in, through the friendships he provides, and they are removed from the mere masques and seeming of good.

So we are not to judge others, nor above all condemn them, but to endeavor always to love more, and in closer obedience to our Lord's teaching and showing. For "with the same measure that ye mete withal, it shall be measured to you again." Good measure, pressed down and overflowing to those who love much, tender compassion to the forgiving, and to those whose hearts are fixed on eternal and spiritual graces, love that shall abide to eternity.

Montreal, Va. ELLA F. MOSBY.

THE SUNRISE NEVER FAILED US YET.

UPON the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight, cold and stern;
But overhead the planets burn.

And up the east another day
Shall chase the bitter dark away.
What though our eyes with tears be wet?
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet.

— *Selected.*

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

The last periodical noticed by me was the *Precursor* (*See* New-Jerusalem Magazine, Sept. and Oct., 1884). Before the *Precursor* had run its full course, a new periodical made its appearance in Philadelphia. The first number appeared January, 1841, under the title:

THE NEW-CHURCHMAN. A Periodical Work devoted to Disseminating the Doctrines of the New-Jerusalem Church, under the auspices of the Central Convention of the Receivers of those Doctrines in the United States. Philadelphia: Barrett & Jones, Printers, 33 Carter's Alley.

Rivalry with the existing periodicals was disavowed by the editor, but the state of feeling and opinion among Societies of the New Church in the United States, at that day, forty-four years ago, rather indicated that some rivalry did exist.

The *New-Churchman* was the organ of the Central Convention, whose general aims were, it is true, similar to those of the other Conventions, but there was a wide difference on some points of order, relating to the government and forms of worship which ought to prevail in the New Church, and this difference was soon made more conspicuous in the pages of the *New-Churchman.*

The promise in the *Prospectus* was fair, and it is just to say that it was well kept. A variety of able, original articles, as well as important reprints and short extracts from Swedenborg's writings, formed the principal part of the contents; there were also editorials by Mr. De Charms, important items of intelligence from England, Germany, and different parts of the United States, obituaries, and what may now, perhaps, be regarded as more valuable than anything else, documents concerning New-Church history. The editor was very much interested in the early history of the New Church, and took great pains to procure information respecting it.

In a subsequent publication entitled the *New-Churchman, Extra*, published in Philadelphia, 1848, comprising his somewhat famous Report on the Trine in the Ministry, Mr. De Charms brought forth many things relating to the early organization of the New Church in America. While we may not be disposed to accept all the *opinions* expressed, or be pleased with the strong coloring the writer gave to his statements, we cannot fail to acknowledge his zeal and ability as an editor, and in his exposition of the doctrines of the New Church, his clear insight into their meaning.

In regard to the distinctiveness of the New Church, and the importance of separation from the old bodies or organizations, Mr. De Charms was very decided.

It is proper to state here, in noticing this organ of the Central Convention, that this body of New-Church receivers took its rise with those who objected to some of the views and opinions held by the leading members of the General Convention, especially to those things which were regarded as centralizing and dominating in what were called Rules of Order, adopted and issued by the latter body. As a refutation of the supposed errors of these Rules of Order, an address, entitled "Reasons and Principles," was issued by the Central Convention. This, however, does not appear in the volume before me. Among other things of importance found in it are, an Address to the Sincere Worshippers of God of all Denominations, and a second address to Christians of all Denominations. The second address was prepared for publication in the newspapers of the day. It set forth the leading doctrines and principles of the New Church, and reasons for embracing them. It appeared in all of the daily newspapers of Philadelphia, and in several of the City of New York and of other places.

A quarterly issue of forty-eight pages octavo was promised, at a dollar and a half per annum, the periodical to be under the direction of a committee to be appointed by the Central Convention.

In the first volume, covering the years 1841–2, the quarterly numbers seem to run together with a total number of

six hundred and fifty-nine pages. At the beginning of the second volume an advertisement appears in which it is stated that "when the work was commenced it was not expected to continue more than two years." The editor then proceeds to give reasons for its continuance, and to answer complaints which had been made in regard to the extremely controversial character of some of its articles.

During the publication of the work some sharp controversies had arisen which degenerated somewhat into personality. These were excused with the reflection that controversies are necessary in order that error may be exposed and truth established. In the first issue we find the words of Swedenborg in one of his letters to Dr. Beyer quoted: —

"Clamor does no harm, being like the ferment in wine when fermenting, after which it is purified; for unless what is wrong is brought into a state of ventilation, and is thus rejected, what is right cannot be discerned and received."

A complete set of the *New-Churchman* I have not seen. The following list will enable our readers to know the dates of its publication.

Vol. I., 1841–2, January, April, July, and October of each year; Vol. II., 1843–4, same issues; Vol. III., 1853, January, 1855, January, April, August, October, 1856, April; *New-Churchman, Extra*, Report on the Trine, 1848; *New-Churchman, Redivivus*, January, 1853.

The *New-Churchman* ceased to be the organ of the Central Convention before the operations of that body ceased. But the editor continued to publish it, under great pecuniary difficulties, as the exponent of his own views. The Central Convention held a final meeting in Philadelphia, after an interval in which no meetings were held, on October 21, 1852.

In 1860, Mr. De Charms made his last effort in the way of a periodical publication under the style of—

GENERAL EPISTLES OF RICHARD DE CHARMS FOR PASTORAL INSTRUCTION IN THE NEW JERUSALEM.

His subjects appeared under the following themes: —

"*First Theme.*—Distinctive Characteristics of God's Scriptures and the Apostles' Writings."

"*Second Theme.*—The most prominent feature of a consummated Age."

"*Third Theme.*—The True Nature of the Christian Life in the Business World."

"*Fourth Theme.*—How an avaricious spirit conflicts with a True Christian Life in the various Business operations, or in the Civil and Political Relations of this World."

"*Fifth Theme.*—Incompatibility of the True Christian Life with the spirit of the present age."

"The captions of these themes sufficiently indicate their character."

Mr. De Charms was widely known in the New Church, principally through his writings. He engaged the sympathy of many in his views of Church order and of the character of Swedenborg's writings. The Church is indebted to him for large contributions to her history and literature. He was born in the city of Philadelphia, September 17, 1796, and departed this life March 3, 1863.

In my notice of the *Precursor* above referred to, I omitted to mention *The Precursor Extra*, issued in 1843.

These old publications of the West are to be found in very few New-Church libraries; I am able to give only a reference, therefore, to the titles of several of them.

A little publication in tract form, called *The Errand Boy* was published in 1839 by John S. Williams, and subsequently *The Errand Boy, Extra.* I think Mr. William Elder was associated with him. Both of these gentlemen were very radical in their opinions, opposed to the prevailing order in the New Church and especially to the "Trine in the Ministry" which was then very much contended for.

The *Errand Boy* was published in Chillicothe Ohio, where there was once quite a flourishing New-Church Society. Of a character similar to the *Errand Boy* was *The Balance* of which three numbers were issued, February 22, May 1, and May 11, 1841.

The *New-Church Messenger* a prospectus of which was is-

sued — as mentioned in my number V. — was intended to be a successor to the *Precursor*, but it did not succeed. An *Extra* of this proposed periodical appeared however in 1843 in Cincinnati, "edited and published by an association of gentlemen."

This publication showed the tendency of some of the leaders of the New Church in that locality at that time. They had swung off to the radical end of the line in their opposition to what they believed to be priestly domination or to principles that would lead to it. This *Extra* contained arguments by Messrs. Williams and Elder against a New-Church Hierarchy and Papal Dominion.

The *Retina* was the real successor of the *Precursor*. It was published in 1843–4 at Hamilton, Ohio, by William C. Howells. I am not able to give an account of its contents.

The next publication in the West was,—

THE MIRROR OF TRUTH. A Periodical devoted to the Dissemination of the Doctrines of the New-Jerusalem Church. Cincinnati: A. Peabody, Fifth Street. 1845.

It was a quarto in form, and appeared every two weeks, published by Mr. Adams Peabody who then kept a book store, which was a *dépot* for the sale of New-Church books. Mr. Adam Haworth, a New-Church preacher, who came to this country from England, was the Editor. Each number, with one exception, contained a sermon, and the usual amount of selected matter and church intelligence. The original articles were not controversial. Its tone was pacific. Indeed, the aim of this periodical seemed to be to reflect the views of others rather than to make known any decided opinions of the Editor, and to avoid controversy of which the Western brethren had, by this time, become quite weary.

But the *Mirror* was not strong enough to hold its own for more than a year. In announcing its *suspension*, in the last number, the Editor said: "We are more than ever convinced of the need there is that a periodical, something like the *Mirror* — independent in principle, that is to say, not allied to sectional views in the mere externals of the Church, and

shunning controversy as much as possible,—should be published in this city; and we think, moreover, that ere long it might be sustained. Hence we sincerely hope, that Divine Providence may overrule matters in such wise, that an object of this kind may be realized and continued in the Church." This hope was partly realized for a time.

Our next article will take us to New York.

Brookline, Mass. WILLARD H. HINKLEY.

EASTER CAROL.

LIFT up your heads, ye happy throngs,
And let your hearts be filled with light!
The Lord of Easter hears your songs,
And loves to see your faces bright.
Rejoice! and let His glory make
The path you tread a pleasant way!
Oh let His risen beauty break
Upon your lives like Easter day.

There's not a soul on earth that sighs,
But what the Lord hath power to heal:
He rose from death that we might rise,
And in our lives His presence feel.
Eternal life shall make us glad,
If we His gentle words obey.
Shall pain or trouble leave us sad
When such a hope fills Easter day?

Awake, fair flowers, the Spring is here!
Return, sweet birds, from southern climes!
Sing on, cool brooks, that babble clear!
Peal on, glad bells, your Easter chimes!
Let hope and trust fill every voice,
Let sunlight gladden every way,
And let the whole wide world rejoice
And praise the Lord on Easter day.

—*E. W. Shurtleff.*

AROMATIC TREES AND SHRUBS.

Of aromatic trees and shrubs perhaps the noblest family is that of the Laurels, to which belong, besides the classic laurel, cinnamon trees and probably the ancient cassia, also camphor and sassafras and many other less familiar aromatics. Mr. Grindon says of cinnamon: —

"The tree yielding it forms a beautiful laurel-like evergreen; the leaves are oval, somewhat acute, several inches in length, entire, and of a peculiar glaucous color; the little greyish-white flowers are produced in thin panicles. . . .

In our own day the word Cassia has become the name of a Chinese spice-bark resembling cinnamon, but somewhat coarser."

In the Bible, Cassia stands for a more precious aromatic than Cinnamon, possibly reversing the modern English application of the names.

In Grecian mythology, Polyhymnia, the Muse of Song and of Oratory, and Kalliope, the Muse of Heroic Poems, wore crowns of Laurel. The Laurel also was the prize of the Pythian games, in honor of Apollo.

From this tradition, successful poets in our time are said to wear laurels, and the leading poet of England is the Poet Laureate. The trees that bear sweet spices naturally represent the intelligence that perceives and stores up the sweet aroma of human experiences, that interprets their essence. This is true of all fragrant and resinous trees and shrubs in their degree, from the humblest to the noblest; they all represent the intelligence of some joys of life, homely or exalted. The understanding of the joys arising from the nobler motives and inspirations, seems to be represented by Laurels.

In the Israelite ceremonial, cinnamon and cassia were elements of the anointing oil, by which the tabernacle and its furniture were sanctified, also with which the priests themselves were anointed that they might minister in the sacred things of the priests' office. This sanctifying oil represented

the Divine influence in the Church; for this alone gives holiness to the Church. The olive oil which was the basis of it, represents the general reception of the goodness of the Lord; and the spices with which it was compounded represent intelligence in regard to its benefits in the various planes of life, from the pleasures of sense to the inmost perceptions of the joy of life according to the Lord's commandments. The ascending series in which these degrees of intelligence are represented, is "myrrh, cinnamon, sweet cane, and cassia," the cassia standing for the noblest of the series. Of Myrrh, Mr. Grindon says: —

"The tree itself is described as one of low stature and rugged aspect; the branches thorny, and beset with small trifoliate, sessile, and bright green leaves; while the flowers are insignificant and clustered, and the smooth brown fruits somewhat larger than peas. The wood and bark emit a powerful odor; the gum, which exudes like that of cherry-trees, but chiefly near the root, is oily at first, but hardens upon exposure to the air."

Such is the modest tree which stands lowest in the series, and therefore represents the sense of the Divine goodness in external things, as in the fruits of the earth, and the things that contribute to natural comfort, and protection. Its low stature, rugged thorny branches, and oily fragrant gum, all accord with this representation.

As these four aromatics represent intelligence concerning the goodness of the Lord, in an ascending series, and myrrh represents such intelligence concerning sensual good, cinnamon relates to a sense of the Lord's goodness in natural orderly life, sweet cane to the same in a life of spiritual charity, and cassia to the inmost sense of the goodness of the Lord's love for men. The angels' sense of the goodness of the Lord in every degree is glad and grateful, and therefore is perceived as fragrant. Perhaps it is from this cause that when those angels of the celestial kind whose duty it is to attend upon the dead, come near, the odor of death is perceived as aromatic. For, death is of the Lord's love for raising men into heaven, and these angels perceive it so, and also the intensity of the Divine love that is there present.

"Something balsamic is perceived from dead bodies when the Lord is present, and celestial angels; and it was said that the Lord is especially present there, wherefore also celestial angels are there; because without such presence of the Lord, there would be no resurrection of the dead."—S. D. M., n. 4702.

Another series of fragrant materials entered into the composition of the incense which was burned on the golden altar in the Tabernacle; and these are called in our version, "stacte, and onycha, and galbanum, these sweet spices with pure frankincense." The most important of these, frankincense, is thus descriped by Mr. Grindon:—

The substance in Scripture called *lebonah*, . . . and in the authorized version, "frankincense," is a dry, brittle, glittering, and aromatic gum-resin of bitter taste, the same that in nineteenth-century shops is called olibanum. Anciently it was used in sacrificial fumigations, the freedom with which the fragrant vapor is diffused, while the clear and steady flame itself is not easily extinguished, rendering it specially suitable for such purposes. . . . The tree which produces olibanum, . . . in stature is lofty; the foliage, which is deciduous, resembles that of the sumach, but is crowded at the extremities of the branchlets; the flowers are pink and star-shaped, half an inch or more in diameter, and are borne in erect and simple racemes rather shorter than the leaves. When the bark is wounded, the frankincense flows out, delightfully fragrant, and, dried by the atmosphere, presently hardens."

It is scarcely necessary to point out that the incense offered in the Jewish Church was a representative of the heart-felt and intelligent worship of the Christian Church. "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice," expresses the evident truth that the offering of incense and sacrifices was representative of true spiritual worship. The smoke of fragrant gums is not worship; but the ascent of fragrant human thought to the Lord is worship. And that human thought is fragrant to Him which is full of the sweetness of love. Nothing can make it fragrant but love; and the sweetness is according to the quality of the love. And the love must be not an intellectual sentiment of the moment, but founded in the life. "If

thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." More than by any other manifestation, the inward goodness or badness of a thing is perceived by the scent; and no prayers are sweet-scented to the Lord which are not from sincere love and charity in the life. The tall tree bursting with fragrant gum, with leaves crowded to the ends of the branchlets as if at the finger ends of out-stretched hands, is a representative of intelligent worship from such love.

The frankincense tree is related to the humble myrrh tree; and their fragrant gums, together with gold, constituted the offerings of the wise men to the infant Lord. It will be seen in its proper place that gold is a representative of experience of the love of the Lord in a life according to His commandments, which is full practical knowledge of His living presence. Frankincense is the representative of worship of the Lord from a life of charity; and myrrh, of acknowledgment of the Divine goodness in external comforts and pleasures. These were brought to the Lord in confession that the life of the Church in every degree is from Him; that He is God-with-us; and that worship internal and external belongs to Him alone.

HYSSOP.

A lower order of aromatic plants we find in the large family of mints. They are herbs, or small shrubs, many of them pleasantly stimulating as perfumes, and some also as flavors for food or medicine. Among them we find lavender, thyme, sage, pennyroyal, savory, horehound, spearmint, and peppermint. Not one seems to be harmful, though there are some coarser kinds that are not specially valuable. Peppermint is perhaps the most extensively used, chiefly as a flavor, and with confectionery. It is an old remedy for simple colic, and in sensitive persons produces colic. The abundance of such plants in Palestine makes the whole air fragrant and delightful to breathe, when they give out their perfume in the dewy

evenings. They are all square-stemmed, with irregular flowers producing each four little nutlets for seeds.

Such plants cannot represent a very exalted wisdom; but a very sweet, humble, domestic wisdom they certainly do represent to us. The squareness of the stems and the fruit suggests as their animating principle a love of spiritual squareness,—of considering fairly all sides, and making sure of what is both right and wise. It is a modest wisdom, applicable to a great variety of subjects, springing up afresh for every occasion, and in general discerning what is wholesome, fit, and thoroughly good. With an unconscious sense of this meaning, mints are used to garnish dishes, to perfume the clean linen, to adorn cottage door-yards and gardens. Their pleasant, homely fragrance is a grateful expression of the satisfaction in fitness and wholesomeness.

It is probable that the hyssop of the Bible, like the modern hyssop, was a mint, growing in little bunches from the cracks in old walls; and that these little bunches made natural brushes for sprinkling the blood of the sacrifices upon the altar, and the water of purification upon the tent and furniture of the dead. It has been supposed that the "cedar wood, scarlet, and hyssop," commanded in Lev. xiv. 4, were arranged as a brush with a handle; and Miss Callcott suggests that such was the arrangement of the hyssop, called by Matthew and Mark "a reed," upon which the sponge of vinegar was offered to the Lord. She adds: "To this day the long-haired brush used in Roman Catholic churches for aspersing with holy water, is called in many places the hyssop."

A knowledge of what is both good and right, or thoroughly wholesome and useful, sees also why the contrary things are not good, and wherein they must be corrected or removed. It is, therefore, an appropriate instrument for the application of the water or the blood of purification, to represent the removal of what is unwholesome or unclean.

MUSTARD.

Scarcely an aromatic, and yet a condiment, the mustard may with some propriety claim a few words here. The least

of the seeds sown in the garden, it yet may become the tallest of the herbs. In the plain of Buttauf, in the central part of Galilee, during the month of April, we rode among mustard plants ten and twelve feet high. Slender trees they were, with scant foliage; and yet they were specimens of very rapid herbaceous growth, and were tree-like in form. They belong to the family which gives us the water-cress, cabbage, and cauliflower, turnips, radishes, and horse-radish,—plants in which the roots, stalks, and leaves are the edible portions, and not the fruits. These food storers are mostly biennials, which devote the first year of their existence to the gathering of material into themselves, which they would expend upon the production of seed the second year. But the gathered materials are the use they do, and the seeds are only suggestions for gathering more. In this they are like men who spend their lives in gathering stores of wealth, or learning, or muscle, without any ulterior object; the stores themselves being good to them, and their use to the community. In accumulations of this kind there is much self-confidence, and sense of personal importance; and yet there may be a generous willingness that the stores should be of use to others.

The mustard, though a member of the family, is an annual, and does not gather stores in this way; but its rapid pushing itself into the semblance of a tree, displays the same spirit of self-confidence and importance. Its chief use is in the seeds, which are sufficiently pungent to cause blisters when applied to the skin, or to be an active irritant in the stomach.

It may seem strange that the Lord should choose this as an emblem of faith, or of the kingdom of heaven; but it is an emblem only of the least of faith, and the beginning of the kingdom of heaven. "A grain of mustard seed," Swedenborg says, "is man's good before he becomes spiritual, which is the least of all seeds, because he thinks to do good of himself. What is of himself is nothing but evil; yet as he is in a state of regeneration, there is something of good, but it is the least of all things."—A. C., n. 55. The faith which the disciples had, even James and John when they would have commanded fire to come down from heaven, and when they

desired to sit, one on the right hand and one on the left, on the Lord's throne, had much self-confidence in it, and much expectation of being great and doing great things. In all this it was like the grains of mustard seed, aspiring and stimulating, but innocent and intending only good, even if somewhat irritating to their companions; producing, in fact, the same effect as chafing.

Newtonville, Mass. JOHN WORCESTER.

THE AIM OF THE SUNDAY-SCHOOL.*

"The Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

WITHOUT the Word in its literal sense, so nigh unto us, we should have no common foundation for thought and action, or safe and sure means for the communication of good and true instruction in the Church, and in its nursery, the Sunday-school. Nor without it would heaven have its connection and maintain its communication with the Church and the world, and the Creator with his creation.

The "sworn rods of His Word" are the established lines of communication between heaven and earth, between the Lord and man, and for the best things between one and another among men.

"Without the Word there is no conjunction with the Lord, and without conjunction the human race perishes."

We learn that,—

"Divine Truth proceeding from the Lord is the veriest reality; and such a reality that all things have thence existed, and from it all things subsist. Whatever proceeds from the Lord is the veriest reality in the universe: such is the Divine Truth, which is called the Word, by which all things were made."—A. C., n. 6880.

"By that truth all things in heaven and in hell are arranged into order, hence is all order also in the earth. All miracles were done by it; in short Divine Truth has in it all power, insomuch that it is power itself."—A. C., n. 8200.

* A paper read before the Massachusetts Sabbath-School Conference.

It is power from above to save men.

When we look outwards and downwards to the state of the world, we can form an idea of what the future must be if the Word were not "with power," and if "the voice of the Lord" were not "mightier than the noise of many waters, than the mighty waves of the sea." For the nations are infested with floods of ungodly men, evil and ignorant, with deadly errors; men, who, acknowledging no Divine Providence over all, attempt to take the destiny of the race into their own hands, and by violence to force compliance with their demands. They know not that there is anything in themselves which requires and brings on them the restraints and discipline of poverty, nor that there is any use in the hardships and trials of the natural life, which they regard as all the life there is. They attempt to re-model society, and to redistribute the goods of the world, and resort to the lowest forms of force — to dynamite — which they regard as having great saving power. For they look outwards and not within, downwards and not upwards, for help and strength.

"But the Lord knoweth the thoughts of men that they are vanity. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law, that thou mayest give him rest from the days of adversity."

As we have seen, the Lord has all power by the Divine truth called the Word, in heaven and hell, and also in the earth, and arranges into order all things by it.

How this power is exercised is indicated by the following, from the "Spiritual Diary." Swedenborg says,—

"There was a great multitude of spirits around me, whose influence was disorderly. They were also complaining that in this way, all would perish. This tumult was heard by me as a murmur of many: thus showing that there was nothing of unity amongst them, but each was at variance with his brother — in a word, no society — so that they were threatened with destruction.

"But in the midst of these spirits I perceived and heard a gentle sound, thus angelic and sweet, wherein was nothing but what bespoke order. Those from whom it proceeded were within, while the disorderly spirits were without.

"This angelic inflowing continued for some time, and it was often repeated, and it was told me that the Lord governs in this manner all those things which are discomposed or disorderly, and inordinate, etc., which are circumfluent, or exist around, for the Lord acts from a pacific principle [from peace itself], thus peacefully; wherefore the things which exist *without*, or in the circumference, are necessarily reduced to order, each thing according to the error of its acquired nature. Consequently the human race, and their external principles which are their fantasies, by which at the present day their acts and conversation are governed."—S. D., nos. 1175–6.

The Church, including its Sunday-schools, in quietly extending a knowledge of the Lord, and having and teaching trust in him, is coöperating with the Lord from within, in uttering that gentle sound, angelic and sweet, wherein is nothing but what bespeaks order — the voice of the Lord — so really powerful for good. In all their work the Lord is the real Worker and Teacher,—

"For the Word cannot be taught otherwise than mediately by parents, teachers, preachers, books, and especially by the reading of it; yet it is not taught by them, but by the Lord through them. They can indeed bring it to the understanding of many, but not to the heart of any one; and what is not in the heart perishes in the understanding. Its being done mediately through preaching does not take away the immediateness. For man is led and taught by the Lord alone, and immediately by him when from the Word"—D. P., n. 172.

Again, what an encouragement to coöperate with the Lord in learning, doing, and teaching the Word is found in the following extract, namely:—

"All who are taught by the Lord in the Word are taught in a few truths in the world, but in many when they become angels. For the interiors of the Word, which are Divine spiritual and Divine heavenly things, are implanted at the same time, but they are not opened in man until after his death, thus in heaven, where he is in angelic wisdom, which, compared to human wisdom, thus to his former wisdom, is ineffable."—

The foundation is laid in teaching the truths of the literal sense, "Divine spiritual and Divine heavenly things are [we are taught] implanted at the same time."

Indeed, the Man-Child born of the sun-clothed and star-crowned woman, the doctrine of the New Church, we read, "is to rule," feed, and direct — as a shepherd — "all nations with a rod of iron," which signifies "by truths from the literal sense of the Word, and at the same time by rational arguments, convincing all willing to be convinced." The same is said of the Word of God himself, and also of "him that overcometh."

We have the means for illustrating this ruling — feeding — all nations with a rod of iron, representing the truths of the literal sense of the Word, in harmony with its higher sense, coming clearly into natural thought, and connected and confirmed by rational arguments in such a way that one need not be thrown from the track, or err in the highway of the Lord. For we have literal rods of iron ruling and feeding the nations at this day. We have them also on literal highways and ways cast up, in which men have both "gathered out the stones" and "made it stony with stones," (both of which translations are given by Swedenborg) the road-bed being first freed from stones, and when the rod of iron — and of the foundation — is passed, it is ballasted with stones to keep the way free from obstructions, grass, and weeds, and to maintain at their proper grade and rectitude the rods of iron founded for the safe and rapid transportation of men and treasures of every kind.

The rods of iron of our railroads, telegraphs, and telephones, and the rods of iron used in machinery of all kinds, which play such a prominent part in feeding the nations, materially and literally, are not the rods of iron of the Word and of the Man-Child, but they correspond to and illustrate them.

What these rods of iron do for the material world, the rods of the Word do for man spiritually. The "sworn rods of the Word," the truths in its literal sense discerned and rationally taught, furnish the marvellous modern means of communica-

tion — the common way and highway of the nations — for every one to pass over who is in the way of holiness.

We are all railroad builders, spiritually, if we learn, receive, and teach the truths of the literal sense of the Word, opening, explaining, and imparting them with sound, rational arguments, convincing others.

We lay a little track, of the rod of iron, which extends in the desert the way of the Lord, and does something to make his paths straight for the safe and rapid transit of spiritual men and merchandise; that is, for the communication of much of the will of good and of understanding of truth,— signified by men,— and for the transmission of the hidden treasures of knowledge and of wisdom of all good and true things, imparted in the kingdom of God within.

And we are all stockholders — as far as we hold, use and teach these truths in the literal sense of the Word as sacred as the Lord's, given by him alone — in infinite mercy, wisdom, and power, for the formation and subsistence of a heaven of the human race.

Permit me to suggest that this Conference consider the great use our New-Church engineers and road-masters — our scholars and linguists — could perform if they would turn their attention to the passing of this rod on the best attainable road-bed founded for this rod of iron, in providing for the best translation possible at this day of the letter of the Word, by noting the best reading they could see while in the light of it, of each passage they explain, and thus providing for a worthy English text.

In conclusion, let me illustrate the need of this. In the authorized version of ISAIAH XXX. 31, 32, we read,—

> "For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod: and in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps."

In A. E., n. 727, we find Swedenborg's translation of the passage rendered as follows: —

"At the voice of Jehovah, Ashur shall be amazed, he shall be smitten with a staff; then shall every passage of the Rod of the Foundation, upon which Jehovah shall cause to rest, be with timbrels and harps."

The explanation there given of this passage is so beautiful and appropriate that we close with it, first observing that it —

"Treats of the Last Judgment, when a New Church shall exist; [and then continuing] by Ashur who shall be amazed at the voice of Jehovah, and shall be smitten with a staff, is signified ratiocination from falsities, which shall be dissipated by Divine Truth. That then the truths of the literal sense of the Word shall be understood and received with joy, is signified by the passage of the Rod of the Foundation being then with timbrels and harps; passage signifying opening and free reception; and timbrels and harps signifying the delights of the affection of truth. The reason why the truths of the literal sense of the Word are signified by the Rod of the Foundation, is because that sense is a foundation to the truths of the spiritual sense; and whereas the latter [the spiritual sense] rests upon the former [the literal sense], it is said upon which Jehovah causeth to rest."

Mansfield, Mass. GEORGE F. STEARNS.

SPIRIT.—The doctrines of the New Church declare that the *spirit* is in the human form; that it dwells in every part of the body, in the minutest microscope cell and fibre. Instead of saying, or admitting, or implying that man is a material being and *has a spirit*, we say he is a *spiritual being*, and has a material body; and when he dies the man departs and leaves his material body behind him. It is the spirit that gives form to the body, casts it into its own image and likeness, and constantly gives it the power to retain the human form. Consequently when man leaves his body, its organization falls to pieces, the substances which composed it are dissipated, and the whole form disappears. But the man himself is not touched by it. He retains his distinct personality.

"LETTERS ON SPIRITUAL SUBJECTS" AGAIN.

Just and intelligent criticism of a book is a thing always to be commended and encouraged. It is useful, and may be alike beneficial to both author and reader. But criticisms that are not well founded, and that are calculated to mislead the reader, and perhaps give him a prejudice against a really good and useful book — possibly prevent him from ever buying or reading it — always hurt my feelings. The effect is somewhat akin to that produced by animadversions on the character or conduct of a dear friend, which one *knows* to be wholly unmerited.

As I have read and understood Dr. Holcombe's "Letters on Spiritual Subjects," not one of the editor's criticisms in the last number of the Magazine appears to me perfectly just; and I ask leave, therefore, to criticise his criticisms. And I do this in the full confidence that my request will not be denied. For I am sure, from the general tenor of the editor's review, as well as from the kind, generous, and truly Christian spirit which has latterly characterized the pages of the Magazine, there was no intention of doing the least injustice to the volume in question, or to the views and teachings of its estimable author. Believing this, I cannot doubt but the worthy editor will himself be right glad to have his readers see that his criticisms were mistaken.

1. "The principal defect" in the book, says the reviewer, "is that the writer stands firmly on revealed truth as a rule, but makes exceptions sometimes, and then comes into contradiction with himself." And we are then furnished with seven or eight illustrative examples of this alleged self-contradiction, brief quotations from the book being given, and pages referred to. The first relates to the redemption of the hells, and we are referred to pages 33 and 169. Let us see if there is really any conflict here, for I fail to discover any. On page 33 the author is speaking of the evolution of life or character "upon the natural plane or degree of the human mind," and adds:

"It is not only possible, but highly probable, that the evolution of an advanced grade of civilization on these natural principles, will take place finally in all the hells;" which I understand to be in strict accord with what has been revealed through Swedenborg. (*See* A. C., nos. 696, 6977, 7541, and several other places.) And on page 169 Dr. Holcombe is speaking of the Lord's coming or presence "in ultimates with angelic states of life," and says: "Through men and women of this [the celestial-natural] type, our Lord will assume the hells in the body of humanity [clearly, of humanity this side the grave] as he once assumed them in his own natural form, . . . and, occupying the gateway between the spiritual and the natural worlds, will redeem the hells, and reorganize governments, churches," etc. Now, as the author is here speaking of the Lord's coming into *ultimates*, and of its effects upon all existing institutions, and upon the hells *in men*,—"the hells in the body of humanity,"—where is the contradiction between this and the other passage referred to (p. 33)? I fail to see any.*

2. The next illustration of a supposed inconsistency or contradiction, relates to what Dr. Holcombe says about Madam Guyon. First, that she "failed to manifest the genuine life of heaven upon earth" (p. vii.); "but after a time he strongly commends her writings as a genuine stimulus to the truly regenerate life" (p. 79). Turning now to the passage referred to on page vii., we find the author's reason given for the failure of Guyon and others "to manifest the genuine life of heaven

* As some estimable New-Churchmen seem to think that Dr. Holcombe is leaning towards "Universalist ideas," if he has not already embraced them (*see New-Church Independent* for Feb., 1885, pp. 71, 76), it is but justice to quote here his own explicit declaration on this subject. He says in "Letters," pp. 366, 367,—

"The hells will not be regenerated as the Universalists think, nor will they be annihilated as some believe. They will be subdued and reformed; and instead of being infesting enemies, they will become tributaries, dependents, and servants of the human race, or friends and allies, according to their own external and internal states.—A. C., n. 1695. . . . They will be receptive of only a low, sensual, and scientific life. They will be wisely governed and controlled from their own selfish standpoints."

Is not this precisely the doctrine taught by Swedenborg in several passages, some of which we have referred to above?

upon earth." "It was," he says, "from ignorance of the true relations between internal and external things, which led to a total separation of the spiritual from the natural or social and business life." And on page 79, he says: "That little book of Madam Guyon ["Spiritual Torrents"], edited by Rev. A. E. Ford, with illustrative extracts from Swedenborg, would be very useful to you. It is such a genuine stimulus to the truly regenerate life, that it is a wonder and a pity that it is not better known to our people." I cannot see any contradiction between this and the passage cited on page vii. If there were not something stimulating to the higher life in "Spiritual Torrents," we should hardly have expected that a man of such lofty purpose, good understanding, and keen, spiritual insight as our esteemed brother Ford has exhibited, would have bestowed on that book the attention he did. But Madam Guyon's attempt "to manifest the genuine life of heaven upon earth," was "abortive," says Dr. Holcombe. Admit it, and what then? Does it follow that she could not write anything that would be helpful and stimulating to the better part of our nature? If only those who "manifest the genuine life of heaven upon earth," can write books or articles worthy to be commended for their healthy and stimulating religious influence, there would be precious few religious works which could be commended. Let this principle be applied as a test, and where will you find a collateral New-Church work that it would be safe to commend? For who among all our writers, would it be quite safe to say, "manifests the genuine life of heaven upon earth"?

3. Nor do I discover any conflict or disagreement between what Dr. Holcombe says on page 183, quoted in the MAGAZINE, and what he says on pages 28 and 269; nor am I able to see that, in these latter pages, the author "seems to speak with a limitation 'of the spiritual truth made known to us through Swedenborg.'" Perhaps it is owing to my dimness of vision. I am not unwilling to believe it is.

4. The reviewer says, in further illustration of the alleged self-contradictions of Dr. Holcombe, that "he speaks here (p. 247) of the 'perfect mirror of law, truth, and order in the

writings of Emanual Swedenborg,' and then (p. 299) of 'Swedenborg's humiliating concession to the spirit of his age (for it is nothing else).'" This criticism of the book is rendered the more severe by its brevity, for the words are correctly quoted. But viewed in their connection, they have quite a different aspect. Let me tell the readers of the MAGAZINE something of their connection.

[Mr. Barrett then states his reasons for thinking there is no inconsistency here; but we do not think it necessary to present a discussion of the subject in this connection, when the question is simply whether Dr. Holcombe did or did not make, in his second statement, an essential modification of his first statement.—EDITOR.]

5. Again I fail to discover the self-contradiction which the reviewer sees in what the author says on page 287, and the advice he gives to an inquiring friend on page 305 about joining the Church, viewed as an external organization. Read attentively the entire paragraph on each of these pages. In the first the author relates his own experience "of many years in both the Old and New-Church organizations," and says: "They rather deadened my conscience by satisfying me that I was engaged in obeying and worshiping God in a most acceptable manner." But this, be it observed, was when the author held, and *because* he held, the prevalent Old-Church conception of joining the Church. In the second he says: "But, in strongly advising you, as I do, to join the Church, to fulfil all the duties and obligations thereby imposed upon you, and to train your children under its influence, I beg you to keep your mind clear of the Old-Church conceptions of the subject. Do not join the Church because it is an institution authoritatively organized, . . . but because it is your spontaneous desire to unite with the neighbor in forms of spiritual use." I cannot see the slightest inconsistency or contradiction in these two paragraphs.

6. The MAGAZINE editor finds something "apparently in commendation of the case of T. L. Harris" on page 247, which strikes him as in direct conflict with what the author says on page 344, "that 'the theory of T. L. Harris may be safely consigned to the realm of stupendous fantasies.'" But

it does not so strike me. As I understand the author, there is not the slightest conflict in his statements here. In the first paragraph he mentions the case of T. L. Harris in connection with several others, and among them "the revivalism of Moody," "the sensational ecstacies of our friend P——," "the Salvation Army, and all the agitations of the day." There is quite as strong an appearance that the author means to *commend* these latter, as that he means to commend the the case or the teachings of T. L. Harris; and that, to my vision, is — none at all. They are among the "innumerable phenomena" of our times; and the author adds: "Foreseeing the chaos of conflicting opinions and conduct they would engender, the Lord has mercifully given us beforehand a key to them all, a guide through all perplexities, a protection against all dangers, a test of all spirits, a perfect mirror of Law, Truth, and Order in the writings of Emanual Swedenborg."

7. And in the very paragraph where the author speaks of "Spiritualism," and from which the MAGAZINE quotes the words, "On account of the blind surrender of the mind to spirit control," as if this were inconsistent with what he elsewhere says of James Johnston, he says, "The doctrines of Spiritualism are thoroughly unchristian and pagan." Certainly, then, Mr. Johnston's case was, in the author's opinion at least, totally different from that of "blind surrender to spirit control"; and the moment this is admitted, the apparent inconsistency vanishes.

8. But "the serious error in Dr. Holcombe's book," says the reviewer, "seems to us to be the teaching that 'the General Judgment predicted by the Lord and the Word has not come but is coming' (p. 171). This is to mistake the results of the event for the event," etc. Here again I am compelled reluctantly to dissent from the editor's criticism. Swedenborg tells us that a general judgment was executed in the spiritual world in 1757. Does Dr. Holcombe anywhere deny or doubt this? By no means,—as I understand his book. He fully accepts *all* that Swedenborg has revealed on this subject, but believes that the judgment in the world of spirits

(however full and complete *there*) was but the commencement of a similar judgment to be ultimately executed upon the Church in this world. "Swedenborg's Last Judgment," he says, "was only a judgment upon that portion of the *last* Church that went neither to heaven nor hell, but remained in mixed states, hanging in the world of spirits like a great cloud between heaven and earth. That judgment let the light of spiritual truth through into the world." Commencing in the world of spirits (yes, *completed there*), it is not yet *completed* but still in process or *to be* completed *in future* in this natural world. "Not *come* but *is coming*," says Dr. Holcombe; that is, coming *here* to people on earth. "The work in the world of spirits (the unfolding of interior states by casting off externals) will really be done upon earth." "Our interiors will be opened so that the interior life will proclaim itself in ultimates." "Old states and conditions are to be unsettled and broken up, and a general re-adjustment and reconstruction [of Church and State] are to be effected" (p. 173). Now if there is any "serious error" in all this — anything contrary to Swedenborg's revealings — I confess my inability to see it. Do not the nature and connection of the two worlds, the law of influx, and the entire philosophy of the New Church, necessitate the author's conclusions? And is it not plain to be seen that a judgment upon individuals and churches, similar to that which transpired in the spiritual world in 1757, is now in progress here on earth? interior states being laid open and their real nature disclosed? false doctrines revealed and judged by the light of the new truths from heaven, and something of a ferment and hubbub thereby produced? As to whether there is to be in the near or remote future any such universal or general judgment among men on earth as Dr. Holcombe seems to expect, is another—and totally different—question, and one which I deem it not worth while to discuss. But as to "mistaking the results of the judgment for the event" itself, the two things seem to me so closely linked that I cannot separate them even in thought. When the Lord comes and *as* He comes to churches and individuals, He comes in judgment or condemnation of all that is false and evil in

them. The coming, or judgment, and its results seem to me inseparably bound together. I cannot separate them in thought any more than I can separate the coming of the great orb of day from the light and warmth which result from his coming.

Such are my criticisms of the MAGAZINE editor's, freely and frankly offered, and which I doubt not will be accepted in the same friendly spirit in which they are made. But I would not have it supposed from what I have said, that I regard the book in question as not open to criticism, or as entirely free from defects. If it were, it would indeed be a marvel such as the world never before witnessed.

And I wish further to add, that, in pointing out what seem to me the editor's mistakes, I attach no blame whatever to him. I feel sure that his desire and intention were to do the book none other than strict justice. And whoever has had united in his own person several important functions at one and the same time — having domestic, clerical, social, pastoral, and editorial duties all pressing upon him at once — knows how little time is left for the critical reading of books, and can readily find abundant excuse for almost any number of mistakes in editorial criticisms.

Germantown, Pa. B. F. BARRETT.

[In reading the above critique we have not seen reason to modify our opinion, favorable in the main but unfavorable in some respects, which we formed while receiving the manuscript communications of Dr. Holcombe, while reading his views in print in the *New-Church Independent*, and while considering them in their book form. But if we have judged unfairly we have done an injury to the Swedenborg Publishing Association, and are in duty bound to print the communication of its manager.—EDITOR.]

"ONE would think," said a friend to the celebrated Dr. Samuel Johnson, "that sickness and view of death would make men more religious." "Sir," replied Johnson, "they do not know how to go about it. They have not the first notion. A man who has never had religion before, no more grows religious when he is sick than a man who has never learned figures can count when he is in need of calculation."

BROTHER LAWRENCE.

"THERE have been times," says Dr. Vaughn in his *Hours with the Mystics*, "when all the real religion existing in a country appears to have been confined to its mystics." Certainly this is true, and it is true that mysticism is no longer pointed out among men simply because its essential principle has to some degree become known to all, and because it is, in its best features, sought after by the best in all Christian quarters. We therefore turn to the mediæval mystics now to see that by means of holy men the essential christian life was preserved with a few,—"the stump of the tree roots" saved from destruction.

Brother Lawrence, a lay-brother of the Carmelites of Paris, who was admitted to their order in 1666, was one of these. He was converted at eighteen by seeing a leafless tree, and by reflecting what God would do for it in the spring. He became the cook of the monastery, and endeavored, in spite of his occupation, to feel constantly the Lord's presence. Among the good words of Brother Lawrence are these;—

"That he was more united to God in his outward employments than when he left them for devotion in retirement."

"That, in the beginning of the spiritual life, we ought to be faithful in doing our duty and denying ourselves; but, after that, unspeakable pleasures followed; that, in difficulties, we need only have recourse to Jesus Christ, and beg His grace, with which everything became easy."

"That we ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed."

"That, when we enter upon the spiritual life, we should consider and examine to the bottom what we are."

"That the greater perfection a soul aspires after, the more dependent it is upon Divine grace."

It is said that Lawrence's countenance had a sweet and calm devotion appearing in it, that he preserved his heavenly-

mindedness in the greatest hurry of the kitchen, and that he was never hasty nor loitering but did each thing in its season.

In his last sickness, at eighty years of age, he wrote,—

"Let all our employment be to know God; the more one knows Him, the more one desires to know Him. And as knowledge is commonly the measure of love, the deeper and more extensive our knowledge shall be, the greater will be our love; and if our love of God were great, we should love Him equally in pains or pleasures."

Those who would see more of Lawrence's sayings may find them in a little tract issued by the Faith people at Beacon Hill Place, Boston; 239 Fourth Avenue, New York; and 921 Arch Street, Philadelphia. The title is "The Practice of the Presence of God the Best Rule of a Holy Life; being Conversations and Letters of Brother Lawrence."

NEVER WITHOUT HELP AND HOPE.

I NEVER trod a rock so bare,
  Unblessed by verdure-brightened sod,
But some small flower half-hidden there,
  Exhaled the fragrant breath of God.

I never knew a day so drear,
  But on its leaden sky was hung
Some shadow of a rainbow clear,
  From vanished joy in farewell flung.

I never sat where Silence kept
  My soul from loving friends afar,
But angel wings the ether swept
  Between me and the evening star.

And never, in the keenest pain,
  When night looks down on anguish wild,
Can "O my Father," rise in vain
  From the lone spirit of His child.

— *Julia Noyes.*

SWEDENBORG STUDIES.

MEANING OF GRUMUS.

In several places Swedenborg uses this word, which seems to have been variously understood by the translators. In H. H., n. 413, we find the words *crassus et pungens grumus* used to describe the delight of bodily pleasures in comparison with heavenly joy, which is likened to "pure and most gentle air." The words which we have quoted in Latin are translated, in the edition in common use, "a gross and pungent clot." In the edition published by Lippincott, and used for distribution to the clergy, we find, "coarse and offensive grime."

Other passages in which the word occurs are to be found in the "Arcana." The very same words as in H. H., n. 413, may be seen in A. C., n. 545, and here they are rendered, "the muddy waters of a putrid lake." In one translation the word is rendered by the old English word, "grume."

In n. 1876, he is speaking of the fact that the names of persons mentioned in the Word are changed to their spiritual sense, and do not enter heaven. He says, "The names and expressions are *sicut grumi* or like scales, which fall off when men enter heaven." Here *grumi* is translated "earthly coverings."

Again, the word is found in n. 6485, where we read of angels exhibiting in a representative way the difference between Divine Providence and human prudence. They showed what is described as "*grumum* scattered and rare in the atmosphere," and said that "human prudence was to the Divine Providence as was that *grumus*, which is as nothing in comparison, and which falls down, to the whole atmosphere." Here the word under notice is rendered "mote."

Again it appears when those who are called learned, but are really only strong in memory, are spoken of. He says, "In the other life they have but little perception, for they see only in terms and from terms, which are then "as *grumi*

and like gross clouds before the intellectual sight."—A. C., n. 8628. Here the translation is again "motes." The same passage may be seen in E. U., n. 62, where "clots" is the common translation.

In n. 393 of the "True Christian Religion" we find the idea, that one who believes right but lives wickedly is saved, spoken of as rejected by the mind "*sicut grumum* falling into the eye." The common translation of this is "a lump of dirt falling into the eye." The Rotch edition has a "bit of dirt."

Here are clot, grime, muddy lake, grume, earthly covering, mote, lump of dirt, bit of dirt, and this list might be extended by examining other translations.

In coming to consider this word, which has clearly been something of a stumbling-block to the translators, we have to notice that it has been looked at in two ways. Either the word has been understood to be the classic *grumus*, which means a hillock or little heap of dust, or it has been taken as the medical *grumus*, which is found in the old word grume and the adjective grumous, meaning a clot or a clotted state of blood. Looking at it in this way, "clot" or "grume" was obtained, and in the other way "lump of dirt" and "mote" were found. The other translations are probably conjectural.

It is evident that, though the medical meaning may not be inadmissible in H. H., n. 413, it will not answer in the other places; but it is to be expected that the right meaning, when found, will answer in all. In seeking for it, we want all the instances in which it occurs, but it is a difficult task to collect them, since the word is used only in comparisons. Dr. Beyer gives most of the instances already quoted, but they are not fully decisive. One other, however, we have found, and it may be all that is needed. It occurs in S. D., n. 4393, which is evidently the source of A. C., n. 6485. Let us compare them:—

"I have spoken much with spirits and angels as to the Lord's Providence, that one's own prudence is like dust (*grumus*) scattered and rare in the atmosphere in comparison with the whole atmosphere which they do not see, and that the particles of dust (*grumi*)

are such as to fall down, and that they are of no value in the atmosphere."—S. D., n. 4393.

"I have spoken with good spirits as to Divine Providence and man's own prudence, and they showed the difference by means of a representation familiar to them, namely, by dust (*grumum*) scattered and rare in the atmosphere, saying that one's own prudence in comparison with Divine Providence is as that dust (*grumus*) which is nothing, and which falls down, is to the whole atmosphere." —A. C., n. 6485.

Bringing these two passages together, one seems to fix the meaning of the other. A dust-heap, scattered, and thinly pervading a small extent of air, seems to be just what Swedenborg saw, and this was put in comparison with the indefinite extent of pure air. If we remember that *grumus* means a heap of earth, or such a heap as results from the crumbling of a building, we do not seem to have difficulty with it.

But, keeping these two passages in mind, let us turn to another one which always refers to human prudence in comparison with Divine Providence: —

"The angels admit no chances, but believe that all things whatever, even the least, are provided by the Lord, and that the series of contingencies is Providence. Consequently they believe that so little occurs by human prudence, that it is as it were nothing, and like little black dust-particles (*pulviculi*) in the serene heaven." —S. D., n. 1214.

Unless we wrongly see a close resemblance between the similes of nos. 1214 and 4393, the *pulviculi* of the former are the *grumi* of the latter. If now we know the word in one place, we know it in all. When H. H., n. 413, and A. C., n. 545, speak of bodily joy in comparison with heavenly joy as a gross and vexing *grumus* compared with a pure and most gentle air, we really have the same general thought, and so we would render our word by "dust."

Then in A. C., n. 1876, when he speaks of earthly meanings which fall down like *grumi* when man enters heaven, he seems to point to falling dust-particles, as in n. 6485. And when he likens mere terms to *grumi* or gross clouds before

the mind (A. C., n. 8628), he is expressing the same idea. When spoken of as in the eye, "mote" answers perfectly (T. C. R., n. 393).

We would therefore render the singular by "dust-heap" or simply "dust," or by "mote," and the plural by "particles of dust," and would look at the word wholly in its classical and not at all in its medical sense.

CHANGE OF LANGUAGE FROM S. S., n. 86, TO T. C. R., n. 251.

It is very interesting to notice a change of language which Swedenborg made in writing the chapter in the "True Christian Religion" on the Sacred Scripture and making use of the treatise on that subject printed some seven years before. When speaking of the use of the words "nation and people" he had said that the former meant those who were in good, and in the opposite sense in evil; and the latter, those who were in truths, or in the opposite sense in falsities, and then added that they of the Lord's spiritual kingdom were called peoples, and they of His celestial kingdom, nations.

"For in the spiritual kingdom they are all in truths and hence in wisdom, and in the celestial kingdom they are all in good and hence in love."—S. S., n. 86.

Swedenborg did not continue to use the word "wisdom" in this way, but took it as the name of knowledge from love of the Lord, and we find the passage re-written thus:—

"For in the spiritual kingdom they are all in truths and hence in *intelligence*, and in the celestial kingdom they are all in love and hence in *wisdom*."—T. C. R., n. 251.

THE INDEX A. E.

We have received from the Rev. S. H. Worcester specimen pages of the Index which he is preparing for the new Latin edition of the "Apocalypse Explained." It would appear from the pages that the work is nearly done, and that it will contain almost as much as a volume of the text.

BOOK NOTICES.

THE MISSING LINK IN MODERN SPIRITUALISM. By A. LEAH UNDERHILL. New York: Thomas R. Knox & Co. 1885. pp. 477.

THE author has entirely disguised her book by its title. It does not describe, as would be supposed, some recent discovery in Spiritualism which is worthy to be studied, but is simply a circumstantial account of the original Fox family by one of the daughters, who seems to have been the leader in the Rochester rappings. As history, the book has marked value and has been read with interest. It also contains portraits of the parents and children, with a view of the haunted house, and plans of other houses made famous in 1848.

It appears that the Fox family were peculiarly susceptible to occult influences; that, when they occupied a house which had a murdered body buried in its cellar, noises of every sort were heard; that Leah, who was not at home at the time, soon heard raps and became a thoroughly developed medium, and that she finally went before the public, and submitted to much indignity in order to vindicate her claim to mediumship. This claim, whatever attempts were made at first to discredit it, is now widely recognized, and no New-Churchman would be disposed to doubt it.

As to the character of the spirits, Mrs. Fox seems to have had doubt, but the daughter, who was first married at fourteen, and twice widowed by the time she was twenty-four, seems to have been a dare-devil girl who would sing for the spirits to dance, and would, as she confesses, rap with a stick to frighten the mother.

The book indicates that she came to regard many spirits as deceitful, that she became a perfect slave to them, that she healed disease by transferring it to herself, and that she has seen a good deal of fraud through the use of cabinets. As to the effect of mediumship we can only say that Mrs. Underhill seems to have from one to a dozen companions night and day, lying on her bed, burning her matches, slapping her husband, and making pandemonium generally.

To read carefully her interesting book is simply to read what one who has suffered, but does not perceive it, has to say as to that

disorderly, mind-slaying possession by spirits which any one can have by surrendering his freedom, but which brings with it effects by no means to be desired.

The book contains the idea that Swedenborg does not inculcate the freedom with spirits which A. J. Davis permits. This is a fair statement. It was the freedom which is in heaven which Swedenborg sought and described, the freedom of the mind which looks only to the Lord, and not the freedom which denies Divine things and is obtained by breaking away from the wise protection of the Lord. There is much conscientiousness, as well as much fraud, among Spiritists, but the best result of the whole movement, with all its broken homes and shattered minds, is simply to declare as to the other world that which the Scriptures always taught.

HARRIET MARTINEAU. By MRS. F. FENWICK MILLER. Boston: Roberts Brothers. 1885. pp. 303.

WHETHER we consider the intellectual power of Miss Martineau, whose studies were history, political economy, and social questions, or her deep and pure interest in her fellowmen of every land, or her perfect freedom of mind and speech from base motives, we find so honest a biography as Mrs. Miller's, helpful and inspiring reading. Mrs. Miller, in beginning, is diffuse, and probably mistakes (as Dr. James Martineau alleges) the character of Harriet's mother, and she is also faulty in style, and flippant in manner,—as when she expresses contempt for Mrs. Chapman's work, and finds fault with the term "philosophical atheist" which Miss Martineau herself commended; but these defects leave much to be admired in the book. The opposition encountered by the gifted authoress because she was a woman, was almost sure to produce a certain bitterness toward conservative people, and a certain pride of self-achievement, so that she was born into estrangements from all who did not agree with her views, and became fully and confessedly atheistic. How far she was led in these ways by Mr. Atkinson, who seems to have been long her nearest friend, who induced her to place her name after his on the title-page of the book which avowed her atheism, and who at last declined the promise of her skull which had long been his by will, we cannot say, nor is it important to learn; it is clear that to political reforms she gave great aid by her marvellous mental grasp and her equal industry. Her perfect frankness was also a most noble quality. Had she gone from

Deism to a rational Christianity and governed her spirit by the teachings of the Master in respect to meekness, she had been perhaps the noblest of English women, as she was one of the most prolific of English writers.

History of Charles XII. King of Sweden. By Voltaire. Boston: D. Lothrop & Co. 1884. pp. 352.

To read the life of a bad man by an admirer is generally the best way to get the truth of him, and those who wish to see Charles XII. as he was, will find no book more helpful than the work of which this is a reprint. "Liberal from greatness of soul," "never cruel but once," "without a single frailty," "modest and humble," are the phrases which Voltaire uses of one whose bloody appetite kept him always at war, whose kingly responsibility was utterly neglected, whose war sports cost the lives of myriads of his countrymen, and made his country bankrupt, and whose final return from his mad efforts to overrun Russia was signalized by his demand for fresh troops and a wanton attempt upon other powers. He won the admiration of his countrymen at first, but he repaid it with the coldest neglect of them, and with the demolition of the kingdom.

Christian Truth and Modern Opinion. New York: Thomas Whittaker. 1885. pp. 229.

We have here the fourth edition of an excellent book containing seven sermons by as many leading Episcopalians, of whom some have died since the first edition appeared ten years ago. Dr. C. S. Henry treated of Providence, Dr. H. M. Thompson of Prayer, Dr. E. A. Washburn of Free Agency, Dr. Rylance of Miracles, Dr. W. R. Huntington of the Bible, Bishop Clark of Immortality, and Dr. J. C. Smith of Evolution. The papers were prepared with a common purpose of meeting the questions of the day, and, though these questions have changed somewhat, the value of the sermons is not diminished. More of the same work is needed; but, if there is not the means of doing it, the book is wisely re-issued. Bishop Thompson adds a preface in which he says,—

"The scientific thinking of our day is resulting in placing the Christian faith on a scientific foundation, and must more and more tend so to do while it is wise and honest thinking. The laws of Nature visible and the laws of Nature invisible are one and the same."

The book will be found full of wise suggestion and reasonable scholarship.

JOHN MARSHALL. By ALLAN B. MAGRUDER. Boston: Houghton, Mifflin & Co. 1885. pp. 284.

OF all the "Lives of American Statesmen" we have best enjoyed this of the great lawyer, and we know of none more likely to interest and improve all who read it, especially young men. The American simplicity of the Chief-Justice characterizes the story, told without an unnecessary or extravagant word, but in such a way as to present the personality and services of Marshall in the strongest light. It is a model sketch of a man truly great as soldier, statesman, and jurist.

THE *Andover Review* for March was strong throughout, and seems to have settled itself upon a basis of free-minded scholarship without desire for controversy or fear of it. In concluding his paper on "Reformation Theology," Prof. Gerhart said,—

"The kinship of reformation theology with mediæval scholasticism should have both a positive and negative influence upon our judgment. On the one hand, the fact inspires respect, supports confidence, and commands a reverent and conservative criticism; but, on the other, it dissolves the presumption that the system of evangelical doctrine as formulated in the sixteenth century is the final expression of dogmatic truth, and that it must stand for the churches of to-day as the criterion of Biblical criticism, correct exegesis, and sound Christian thought."

THE GARDEN OF EDEN. By REV. JOHN DOUGHTY. Philadelphia: Swedenborg Publishing Association. 1885. pp. 156.

IN our number for January, 1883, we gave expression of our emphatic approval of a series of nine sermons giving the true meaning of the story of Eden. They had appeared in the *Messenger*, and were printed from the same type in pamphlet form. They have now been re-issued in a neat and inexpressive book as No. 9 of the "New-Church Popular Series," and we hope they will be widely purchased and read, not only because they are the complete answer to the criticisms of Mr. Ingersol and his class, but because they enlighten the mind in the best manner.

MR. H. H. BONNELL has "scientifically and religiously considered" *Cremation* in a thin pamphlet, in which he speaks frankly of the reasons which seem to him to condemn the practice of burial and to reccommend the revival of the ancient custom of incinera-

tion. We do not know from what the old custom of burning dead bodies arose, but we fear that it arose from the idea of sacrifice, and that it has not much to recommend it except the evident need of making some change in our older cemeteries. Here, however, Mr. Bonnell exaggerates the danger to health, as cemeteries are seldom in the midst of towns and very seldom occupy, as he alleges, ground needed for the living.

Interrupted, by Pansy (Lathrop & Co., Boston), is the story of a young girl who, compelled by loss of fortune to go into a small community, did what she could to renew the life of a religious society, and to redeem the young men who were going wrong in spite of its weak influence. There is very much to be learned from the story, and the apparent bluntness of Claire's rebukes and questions disappears when we remember the sincerity of her noble purpose.

Mrs. Sarah K. Bolton's "How Success is Won," published by D. Lathrop & Co., Boston, is an admirable book of biography, containing sketches of Peter Cooper, Gough, Whittier, Wanamaker, Stanley, Johns Hopkins, the artist Hunt, E. Howe, Jr., A. H. Stephens, Edison, Dr. Morton, and Rev. J. H. Vincent, with a portrait of each, and all the stories told in an interesting and impressive way. An excellent book for boys to read.

We have received a copy of *The Friend*, a bright newspaper published monthly at Honolulu, H. I., and speaking for the missionary work. It has a bold and wise word to say about chance-sales at church fairs, calling the system gambling, and demanding its suppression.

To those who would keep up with the progress of physical investigation, *Science*, published weekly at Cambridge, Mass., will be very helpful.

An Annual Report of the Massachusetts Soldier's Home may be of only local interest, but we want to say that we are very glad that the Home has been started, and that it is to make an appeal for more funds. That there are many soldiers who need such a refuge is well known, and it should be the pleasure of those who now reap the fruits of their deeds to care for them.

Easter Gleams is a beautiful little pamphlet of poems composed by Earnest W. Shurtleff. We print one of them.

THE NEW CHURCH.

The Call for Ministers.

We occasionally hear a remark to the effect that there are no places for more New-Church ministers. We have not been able to learn on what ground this opinion is formed, except it be that some ministers are not in official work. This is true, not only of our ministers, but of those of every name, and the causes are various, such as physical infirmity, lack of training for the work, personal conditions, and a thousand others. But there is no profession in which these causes do not operate, and we venture to say that the proportion of lawyers who never go into court is much greater than that of ministers who do not preach. Among physicians, too, the title with very many is not an indication of the active practice of medicine.

If now we should take a hundred ministers, and first remove from the list those who are fully in the work, and then remove the names of those who have served well but have retired from the work in part, though still preaching occasionally and otherwise doing important service, and then remove the names of those whose labors are desired but whose health makes active service impossible, how many would be left? We were about to answer that not more than one in twenty would be left, when we thought to go over a list of about this number, and we found that not one was left!

Perhaps it is the case that when one says there is no room for more, he means that he knows of no society which is likely to pay a fair salary and which is unsupplied. But it is never to be expected that such a condition will be found. Where does the young physician find a community which has long suffered from disease, having no help but in him? There are physicians everywhere, and there is room for more; there are New-Church ministers, and there is not only room for more, but demand for more. Every one who has anything to do with the Theological School knows what applications are received, and how rarely a student is permitted to finish his course, on account of the demand for his services.

There is not only a demand for our ministers, but especially for those who are trained to the work. The failure of training to effect everything for one who has no other qualification, must

always be acknowledged, but the benefit of training is seen to be such that our societies are asking for men who keep up with the world's thought, who can exert an influence in the community in which their lot is cast, and who can comfortably perform the intellectual labor which is demanded. No young minister having these requirements has ever stood idle, although he may have seen beforehand no society awaiting him. It is, we suppose, sometimes difficult for a minister to keep employed up to extreme old age, if he has not kept up his mental activity, but we have no instances even of this supposable case.

We do not like to compare the ministry with other employments, to dwell upon the incomparable variety of its work, its constant industry not lessened by financial depressions, its unspeakable rewards of friendship and confidence ; we would simply make the statement that there is no occupation with which we are acquainted which so greatly needs workers as the ministry, and we are certain that there is no profession which so quickly advances its members to full work, to the respect of the community, and to the possession of a home. But if a young man wishes to make his standing permanent and his success sure, we would advise him to be thorough in his preliminary and in his theological training.

The Massachusetts Sabbath-School Conference.

The Conference meets regularly in Boston on Washington's Birthday, listens to Reports from Standing Committees on modes of instruction, materials for teachers, and books for libraries, and has the benefit of an essay read generally by a minister. The plan is excellent, and does not fail to make a profitable day unless debate arises on some point so far back in the theory of Sunday-school work as to be of no practical value to those fully in the work. Such questions as arise in regard to the relation of the school to the Church, the propriety of using any text book but the Bible, and so forth, need to be settled, but in the mind of the teacher they quickly give way to such questions as pertain to practical details of class work. It is, however, to be remembered by those disposed to undervalue the benefit derived from attending the Conference that every meeting helps to bring the members into unity and into practical endeavor.

It is apparently essential to the improvement of the Conference that the teachers present should be enrolled and should constitute

the working body, and that the morning session should be held in a smaller room. We noticed with regret that the Committee on the Roll merely counted the congregation and that no one in addressing the Chair spoke with the same ease which would be felt in a room where the speakers did not rise.

The essay read by the Rev. George F. Stearns was brief, but full of helpful suggestions. The writer is one of those who are always studying and finding out for others what they want to know. The discussion which followed kept quite close to the theme introduced by Mr. Stearns, which was of such a sort as to suggest various applications to the minds of his hearers.

Charles H. Burr.

The departure from this life of Dr. Burr was an event which deeply affected all who knew him. His noble presence at once attracted the eye, and the singular strength of his character was noticeable in his face and bearing. As a leading member of the Society in Portland, he had made welcome in his house many ministers who have from time to time officiated for that Society, and had endeared himself to all such by his gentleness, perfect kindness, and hearty manliness. To the larger circle of his patients he was in the fullest sense a Christian physician, and was thoroughly devoted to his work. His decease was so sudden as to give a great shock to the community, which gathered in such numbers to his funeral that the church could not contain the people. The memory left by so true and noble a man will be treasured by all who knew him.

T. S. Arthur.

The departure to the spiritual world of this widely-known New-Churchman gives an opportunity to express the indebtedness which the generation which grew up under the influence of his writings feels glad to acknowledge. Not a literary genius by any means, and not seeking for incidents with which to embellish his tales, Mr. Arthur's words were always wise, and he exerted a wide influence for temperance and the preservation of the home. His fine face indicated the purity of his purposes. His *Home Magazine*, though modest in its pretensions, was valued in thousands of families for its sterling worth, and brought lessons of love and uprightness wherever it went.

The New-Church Temperance Society.

Our English brethren are in advance of us in their efforts to diminish drunkenness. They have Bands of Hope in some of their Societies, and also a general organization. From the Report of their last annual meeting we gather much that is interesting and encouraging. They receive all who will join, taking one or the other of these two pledges: —

"I hereby recognize the objects of the New-Church Temperance Society, and will endeavor, with the help of the Lord Jesus Christ, to promote those objects both by example and personal effort."

"I hereby agree, by the Divine help, to abstain from intoxicating drinks, except for religious purposes or under medical order."

A Watch-Night Service.

That bright and improving New-Church paper, the *Dawn*, tells of a service held for perhaps the first time by our people in England: —

"A watch-night service was held at Anerley in the church on New Year's Eve. A fair number were present. The service commenced at 11.15, p.m., and terminated shortly after midnight. It was greatly enjoyed by all present. An appropriate address was delivered by the minister, after which all engaged in silent prayer until the old year had faded into the past. A joyous hymn was then sung; the benediction brought the service to a close. The friends lingered a little while to shake hands and wish each other a happy new year."

The Twelfth Annual Report of the Swedenborg Publishing Association is bright and business-like. Four thousand dollars have been raised and expended in carrying on its operations which have consisted in printing some nine thousand volumes of books and six thousand tracts. Four new books have been issued and some four thousand five hundred volumes sold. The President, General Manager, and Corresponding Secretary is our indefatigable worker, Rev. B. F. Barrett, but funds should be sent to H. F. Newhall, Treasurer, 312 Stock Exchange Place, Philadelphia. Every one can have a copy of the report by sending to Mr. Barrett at Germantown, Pa.

Mrs. Hume-Rothery.

No work of fiction written for the purpose of presenting the doctrines of the New Church in their application to life has equalled

in skill and attractiveness the "Wedding Guests." That book and "Noble's Appeal" were mentioned together in the early days of our reception of the doctrines, and they were fit thus to be joined, the one as a irrefutable logical presentation of the truth to the intellectual mind, the other as a manifestation of that truth in its living practical form. Mrs. Hume-Rothery died at Cheltenham, England, on the fourteenth day of February, 1885.

Rev. C. J. N. Manby.

We have news of the ordination of a second Swede:—

"At Gottenburg, on the first of February, Dr. C. J. N. Manby was ordained into the priesthood at a meeting of the New-Church Society in this place. The ceremony was performed according to the ritual of the New Church, and it was attended by the members of the Society, and friends who are interested in the New Church. The Society of Stockholm had sent a deputation. After the ordination there was held the usual numerously-attended Divine service by the newly-ordained minister."

The little paper issued by Rev. E. D. Daniels at 28 Park Road, Toronto, has the title *New Jerusalem Tidings*, and contains much entertaining matter. We would prefer to see the *Messenger* reduced in price with a view to meeting the needs of the people, but if that cannot be done, the remedy is to be found in such self-sacrificing work as Mr. Daniels engages in and performs with skill.

A line in the *New-Churchman's Prayer-Book and Hymnal* is so badly misprinted that we give the correct form. In the prayers after Communion on page 109, for "I am that sick soul whom thou carried from heaven to hell," read, "I am that sick soul whom thou camest from heaven to heal."

THE RELIGIOUS WORLD.

The Theosophists.

THE missionaries in India have found a good deal of hindrance from the spread of theosophy, as practised and promulgated by Colonel Olcott and Madam Blavatsky. Like spiritism, of which it is a form, it has drawn people from regard for the Divine Word into a superstitious credulity which closes their rational minds. We do not believe that theosophy will be suppressed by exposing any frauds which may be practised, as spiritists are not delivered by seeing the exposure of deceptions, but we give, for what it is worth, an account which is taken from a letter received by the *Missionary Herald.*

"Frequent mention has been made in the pages of the *Herald*, of the operations of Colonel Olcott and Madam Blavatsky who went from America to India 'to sit at the feet of the holy sages' of Hinduism and at the same time to do what they could to antagonize Christianity. Very unsuccessful at first and moving about from one place to another, they at last established themselves at Madras, and to all appearances have succeeded in securing a large number of followers from various parts of India. This new influence they have secured arises from their having added to their former pretension the claim to seeure messages from the spirit world, especially from a certain Koot Hoomi, who is supposed to live in Thibet. The principle in human nature which has given the Spiritists in America their large following has secured for these Theosophists considerable success among those who are persuaded of the fallacy of their old religion, but who hate the doctrines of Christianity. But an explosion has occurred which seems likely to put an end to this form of Theosophy. Two assistants of Madam Blavatsky, a Mr. and Mrs. Coulomb, with whom she was on most intimate terms, have quarreled with their leader and have published her letters, which, if they are not gross forgeries, show her to be a most barefaced fraud. She is after money, and she manufactures her 'phenomena' as any other conjurer does. For instance, wishing to impress a certain rich man by a 'sign,' she by mail makes careful arrangements for a miracle. She sends in a letter to her friend at a distance the words of a telegram, with directions to forward it between four and five o'clock on a certain afternoon, at which time she is to be in conversation with this rich man. The telegram purports to be from 'the Master' who has just overheard the conversation in which they are engaged. By such frauds as this correspondence shows, Madam Blavatsky has carried forward her schemes. There has been some faint attempt to deny the genuineness of these letters, but they have been published by responsible papers, and the report of an examination into them by an apparently able and candid lawyer affirms that they are not forgeries. Madam Blavatsky has ample opportunity to defend herself in the courts on an action for libel. If she fails to show that the

printed letters are forgeries, it would seem that there could be no dupes so deluded as to listen longer to these apostles of theosophy."

Rev. T. L. Harris.

Some thirty years ago, a Universalist minister named Thomas L. Harris, English by birth but American by residence, created some stir among our people in both countries by publications claiming to reveal higher forms of truth than had been known, and to bring in the celestial life. Such attempts, whether honestly or dishonestly made, always make a strong appeal with their "Lo, here! and lo, there!" promising an easy method of obtaining what the religious mind desires, and inviting the devout to become at once disciples of some earthly master. It was not strange, therefore, that some people should be attracted to Mr. Harris, and that others should have apprehensions as to the extent of his influence.

That influence, however, seems to have passed almost entirely away. From a long account which appeared in the *San Francisco Chronicle* of February 10, we learn that the community which was founded to inaugurate "the new life" has been located for about ten years in Sonoma County, California, that many disgusted members are to be found who readily state their grievances, and that, were it not for an influence which Mr. Harris has with some in England, the community would have no further existence.

These deductions are made from the strong accusations of the reporter, who evidently went to deceive the leader by a pretence of discipleship, and so learn his methods. It is wholly conceivable that Mr. Harris may not be a bad man, but his career seems to emphasize the teaching which we are all apt to forget, that all doctrine must be drawn from the letter of the Word and must be confirmed thereby, for the Word is the lamp unto our feet, and the light unto our path.

The Fraternal Spirit.

Prof. Austin Phelps, of Andover, lately published in the *Independent* his favorable view of many features of Episcopalianism, and this brought out a cordial response from Bishop Coxe of that body, whose letter contained the following: —

"The conclusion of the whole matter, then, is this in brief: The Andover Professor has reverted to first principles, and placed himself beside Higginson and Winthrop, on historic ground; and that at a time when all things are as favorable to convergence as they were to divergence then. Standing where he does, and

bringing others around him who are of the same mind and heart, what glorious things may yet be wrought for America by those who shall succeed him and us, who will see further and work better than we can, in our days. I speak not as an 'Episcopalian,' but as a Catholic, caring nothing for the increase of a 'denomination,' as such, but caring for the Kingdom of Christ, and for the unity of all his children in their efforts, through him and his ever-present Spirit, to save the universal family of man. Oh, how petty seem all other interests, as compared with this! Here, to begin with, is our own beloved country, its teaming millions, its swarming immigration, its ever-increasing spiritual destitution. What is to become of it, unless true Christians can unite for its preservation, composing their differences to fight the common enemy, the Prince of Darkness and his many allies? And then, when we look over the map of the world and behold its desolate places, the strongholds of Satan, on which the light of the Gospel has never yet risen, how does the awful situation strike us? Almost two thousand years since the Master said, 'Go into all the world!' Yet here we are, the race to which the world seems given for a heritage, devouring it for our luxury, and letting its want and misery lie, like Lazarus, at our door. God bless the brother who has moved so many hearts by words of love, to offer with new hopes the Master's prayer: 'That we all may be one.'"

Upon this the *Independent* remarks editorially,—

"The voice of peace and true fellowship is heard again in the reply of Bishop Coxe to Prof. Phelps. 'We be brethren,' with one Lord and Master. This is the cry of regenerated souls who long to stand closer together. Dr. John Fulton, of St. Louis, a stanch Episcopalian, is a yet stancher Christian brother. He has invited six ministers of different denominations to deliver addresses on 'Christian Evidences,' in his church, during the Lenten weeks."

What is it to Baptize?

The celebrated scholar, Prof. Hamack of Germany, having been appealed to, in reference to the real meaning of the word "baptize" has said, as quoted in the *Independent*,—

"*Baptizein* undoubtedly signifies immersion (*eintauchen*). No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature. 'The Teaching of the Twelve Apostles,' however, has now instructed us that already, in very early times, people in the Church took no offence when aspersion was put in the place of immersion, when any kind of outward circumstances might render immersion impossible or impracticable.

From this one is entitled to conclude that, from the beginning, in the Christian world immersion was the rule; but that quite early the sacrament was considered to be complete when the water was applied, not in the form of a bath, but in the form of an aspersion (or pouring). But the rule was also certainly maintained that immersion was obligatory, if the outward conditions of such a performance were at hand."

This seems to be just the truth. It does not seem likely to be impugned by further research. But it is to be noted that, when the

rite is regarded as a symbolic one, the application of water to the forehead fulfils the representation of regeneration by the truths of the Word.

Rev. J. J. Thornton and the Y. M. C. A.

Our clergyman in Melbourne, Australia, has been seeking entrance into the Young Men's Christian Association, and sent an application to which the following answer was returned:—

"Dear Sir.—In returning to you the enclosed £1, together with an informal application for membership, I beg to furnish copy of resolution adopted at the meeting of the Board of Management held November 11, namely: 'That the Secretary be requested to inform the Rev. J. J. Thornton that in the opinion of the Board the application by any person to become a member must be made in the manner provided by the Constitution; but as it is considered that the views of "the doctrine of justification by faith in Christ alone" held by the Church with which he is associated are not those of the Evangelical Churches, as required by our Constitution, the Board would sincerely desire the reverend gentleman not to proceed with his application.' With thanks for your kind expressions of goodwill for the Association," etc.

To this Mr. Thornton made and published a reply which expressed the belief that the views which he held were perfectly evangelical, and the correspondence has been widely noticed by the Press, which condemns the exclusiveness of the Y. M. C. A. Thus the Sydney *Daily Telegraph* says,—

"In the religious world the Rev. J. J. Thornton has raised a commotion because the Committee of the Young Men's Christian Association thought proper to return his guinea, and refuse to admit him as a member of their heavenly body. Mr. Thornton is the minister of the Swedenborgian Church, and therefore, says the Committee, not sufficiently orthodox to justify his admission into the fold. The rejected candidate has had his revenge by the publication of the correspondence in the newspapers, and the perusal of leading articles, in which the Young Men's Christian Association is unequivocally condemned for the narrow limits in which it has chosen to confine its orthodoxy."

Looking to Unity.

The disposition of Christians towards reverent liturgical forms, which has led some into the Episcopal Church, but has led more thoughtful minds to think what the future may have in store, is mentioned in almost every issue of the honest and earnest *Christian Union*. We note, for instance, that a Congregationalist clergyman says,—

"In the activity of the Episcopalian pulpit I see a return to original congregational methods, and in the desire for a true ritual among Congregationalists I see a movement toward episcopalian methods. May we not hope, therefore, that in due time there shall be a perfect service in which the clergyman shall be pastor, minister, preacher, and rector? I believe there are practical ways in which this result can be reached. Many among us are feeling our way slowly but surely toward that church which you say you would join if it were in existence. What is needed to-day, and what the age is demanding, is a Christian pulpit, occupied by men having a natural ordination, supplemented by a supernatural call, and open to all such as brethren in the freedom of the kingdom of God. I believe you are helping to carry forward such an idea, and I want most heartily to thank you for your efforts."

Jewish Christians.

THE new movement among the Jews seems to be progressing. *Morning Light* says,—

"The *Daily News* of January 27 stated that the Kischeneff local papers contain accounts of the opening service on Christmas Day (O. S.) of the newly-organized Jews of the New Testament in their own synagogne. A novel feature in the service was the introduction of an organ which accompanied the opening chorale. The leader and organizer of the reformed movement, Josef Rabinovitch, delivered a long and earnest address to a large congregation of Jews and Lutherans; the latter crowding into the synagogue on the completion of the Christmas service in the neighboring Evangelical Church. The founder of the sect confined himself chiefly to a denial of the accepted Jewish belief in the future coming of the Messiah, who, he declared, had already appeared in the sacred person of Jesus Christ, and begged his hearers to reject the old belief. The pastor of the neighboring Evangelical Church, who had accompanied his congregation to the synagogue, addressed the mixed assemblage at some length in German, and bore testimony to his thorough belief in the sincerity and principles of the founder, whom he had known only for a few months. Pamphlets written in support of the reformed sect and its leader were distributed alike to the Jewish and Christian portion of the audience."

New Missionary Enterprise.

WE think that all Christians will take deep interest in the results of the Taylor missionary band which sailed from New York, January 22, for Central Africa. Bishop Taylor is supported by no organization, and offers no salaries, but he has gathered in this case fifty-three men and women, of varying ages and occupations to go with him to settle with a tribe living a thousand miles inland, and known as the "Lubuks." Two Quakers were of the party, and all seem to have gone with deliberate purpose, though the difficulties which they will meet with will be immense. We hope that the bishop will not turn out to be a mere enthusiast.

PRICE LIST OF SWEDENBORG'S WORKS,

And of some of the Collateral Writings of the New Church,

FOR SALE AT THE

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON.

SWEDENBORG'S WORKS.

Arcana Cœlestia. 10 Vols. 60 cents each. Postage 18 cents each.

Heaven and Hell. 50 cents. Postage 18 cents. Pocket edition, cloth 30 cents, paper, 15 cents, postpaid.

The Last Judgment. Paper, 30 cents. Cloth, 50 cents.

The White Horse. Paper, 10 cents.

The Earths in the Universe. Paper, 35 cents. Cloth, 50 cents.

The New Jerusalem and its Heavenly Doctrine. Paper, 10 cents. Cloth, 50 cents.

The Four Primary Doctrines. 50 cents. Postage 10 cents. Rotch edition, cloth, $1.50.

Divine Love and Wisdom. Cloth, 8vo, $1.00.

Divine Providence. 50 cents. Postage 11 cents. Rotch edition, $1.50. Pocket edition, 50 cents.

The Apocalypse Revealed. 2 Vols. 60 cents each. Postage 15 cents cach. Rotch edition, 3 vols., $3.75.

Conjugial Love. 60 cents. Postage 15 cents.

Brief Exposition of the Doctrine of the New Church. Paper, 10 cents. Cloth 50 cents.

The Intercourse Between the Soul and the Body. Paper, 10 cents.

The True Christian Religion. $1.00. Postage 24 cents. Rotch edition, 3 Vols. $3.75.

NEW-CHURCH BOOKS.

From Egypt to Canaan. The progress of man from the unregenerate to the regenerate state. By Rev. J. Bayley. $2.50.

Scripture Paradoxes: Their True Explanation. By Rev. J. Bayley. $1.00.

Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. By Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents.

Heavenly Blessedness: What it is, and how Attained. By Rev. C. Giles. $1.50.

The Second Coming of the Lord: Its Causes, Signs, and Effects. By Rev. C. Giles. $1.25.

Dangers of Modern Spiritualism. By Rev. W. B. Hayden. 75 cents.

New Truths for a New Age. By Rev. John Presland, of London. 50 cents.

Ten Chapters on Marriage: Its Nature, Uses, Duties, and Final Issues. By Rev. W. B. Hayden. 75 cents.

Character: Its Elements and Development. By Rev. John Hyde. $1.50.

An Appeal in Behalf of the Doctrines of the New Church. By Rev. Samuel Noble. $1.50.

Outlines of the Religion and Philosophy of Swedenborg. By Theophilus Parsons. $1.25.

The Holy Word in its own Defence. By Rev. Abiel Silver. $1.25.

The Question "What are the Doctrines of the New Church?" Answered. By B. F. Barrett. Cloth, 30 cents. Boards, 15 cents.

The New-Churchman's Prayer Book and Hymnal. A complete manual of devotions. $1.50.

The Animals of the Bible. By Rev. John Worcester. New edition, revised and enlarged. $1.00.

A Journey in Palestine, By Rev. John Worcester. pp. 119. With an index and a map showing the route, made expressly for this book. 50 cents.

The Science of Correspondences Elucidated. The key to the heavenly and true meaning of the Sacred Scriptures. By Rev. Edward Madeley. pp. 742. $1.75.

Swedenborg Verified by the Progress of the Past Hundred Years. By Rev. Dr. Bayley. pp. 150. 75 cents.

The Bible: Its True Character and Spiritual Meaning. By Rev. L. P. Mercer. Revised Edition. pp. 185. 30 cents.

Life and Mission of Emanuel Swedenborg. By Benjamin Worcester. *Every New-Churchman should have this book in his library.* Price $2.00.

Perfect Prayer. How Offered: How Answered. By Rev. Chauncey Giles. pp. 234. 16mo, $1.00.

The Creed of the New Church. By Rev. John Presland, of London, England. pp. 494. 16mo, $1.75.

Letters on the Theology of the New Church. By Rev. J. H. Smithson. A New Edition. pp. 230. 30 cents.

Footprints of the New Age. By B. F. Barrett. 30 cents.

*** *The prices given include postage unless the amount necessary for postage be stated.*

Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.75.

Manuals of Religious Instruction. Prepared for the American New-Church Sabbath-School Association: —

Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.

No. 1. The Catechism. Paper. 5 cents.
No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.

Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.

Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.

Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. By Rev. William B. Hayden. Cloth. 50 cents.

New-Church Correspondence School.

This school is established by the Managers of the Theological School of the General Convention as a branch of the Department of Theology. The design of the school is to assist ministers and students in theology, whether connected with the New Church or not, in the study of the theological writings of Emanuel Swedenborg. Its privileges are extended also to isolated New-Churchmen who desire this means of communication with the Church.

The course of reading for the first year consists of the works on "Heaven and Hell," the "Divine Love and Wisdom," and the "Divine Providence"; for the second year, the "True Christian Religion"; and for the third, the "Last Judgment" and the "Apocalypse Revealed."

Notes are printed containing full references to all the theological writings of Swedenborg, and further explanations from them upon the subjects of the lessons. Questions are issued fortnightly, the answers to which are carefully revised. Opportunity is given for questions in return. A record of the work done is kept, and certificates will be given if desired.

A fee of five dollars a year is required, besides ninety cents a year for the Notes and Questions.

The Notes and Questions are also published and sold by the Massachusetts New-Church Union, at 169 Tremont Street, Boston.

Address the

NEW-CHURCH CORRESPONDENCE SCHOOL,

169 *Tremont Street, Boston, Mass.*

Or the President,

REV. JOHN WORCESTER,

Newtonville, Mass.

NEW BOOKS.

Easter Gleams. By Ernest W. Shurtleff. 35 cents. A collection of 18 Poems beautifully bound in parchment and enclosed in an envelope. An elegant form for sending an Easter remembrance to a friend.

The Young New-Churchman's Guide to the Holy City. A Manual of Doctrines with Prayers, preparatory to Confirmation and the Holy Communion. Cloth, 30 cents. Paper, 20 cents.

A Guide to Daily Prayer and the Holy Communion. Cloth. 20 cents.

Vox Amoris. A Pastor's Word of Love to one approaching Confirmation and First Communion. Paper. 15 cents.

Life Eternal. By Theodore F. Wright. pp. 183. Cloth. 75 cents. Twelve Discourses intended as consolation to those in affliction.

The Garden of Eden. Giving the spiritual interpretation and true meaning of the story. By Rev. John Doughty, author of "The World Beyond." Cloth. 30 cents.

The Psalm of the Good Shepherd. Psalm Twenty-third, Spiritually Explained. 75 cents.

Me and Mine. By James Spilling, author of "The Evening and the Morning," etc. $1.00.

Lectures on the Symbolic character of the Sacred Scriptures. By Rev. Abiel Silver. $1.25.

The Ten Commandments, or Decalogue Explained; from the True Christian Religion. Swedenborg. 10 cents.

The World Beyond: presenting some of the Facts, Laws, and Phenomena of the Great Hereafter. By John Doughty. 30 cents.

Manual of Daily Devotions: containing Litany, Psalter, Gospels, and Companion to the Altar. Compiled by Frank Sewall. 30 cents.

We have a few of Schoff's highly-esteemed

Engravings of Swedenborg,

on India tint, at $1.00 each, postpaid. This is supposed to be the most correct likeness of Swedenborg extant.

We are agents for "The Dawn," a weekly New-Church Sunday and Home Journal, published in London, England. Terms of subscription, $1.75 per year, post free.

*** *The prices given include postage unless the amount necessary for postage be stated.*

FOR SALE AT THE BOOK SALESROOM.

Massachusetts New-Church Union Building,

169 Tremont Street, Boston.

Life: Its Nature, Varieties, and Phenomena.—By LEO H. GRINDON. pp. 578. $2.25.

The Soul and the Body: a Sermon to Medical Students. By REV. L. P. MERCER. pp. 31. 25 cents.

The Brain.—SWEDENBORG. Vol. I. The Cerebrum and its Parts. pp. 794. $7.50

Plain Talks on Avoided Subjects.—By HENRY M. GUERNSEY, M. D. pp. 120. $1.00.

Compendium of the Theological Writings of Swedenborg.—By SAMUEL M. WARREN. Revised edition, with portrait of Swedenborg, and with biographical introduction by HON. JOHN BIGELOW. Price reduced to $3.00.

Five Sermons on Marriage.—REV. C. H. MANN. Paper, 15 cents; 4 copies, 50 cents; 10 copies, $1.00.

Swedenborg Library.—Edited by B. F. BARRETT. 12mo, cloth, 50 cents per vol. Set of 12 vols., $5.00.

Foregleams and Foreshadows of Immortality.—By REV. E. H. SEARS. $1.75.

Our Children in Heaven.—HOLCOMBE. $1.25.

Man as a Spiritual Being.—GILES. Cloth, 75 cents; Paper, 60 cents.

Any of the above-named books sent by mail, post-paid, on receipt of price.

NOTICE!

The following works have been issued in a neat, readable form, bound in limp cloth, at the extremely low price of TEN CENTS EACH:—

The Doctrine of Life. Swedenborg.
The Doctrine of Faith. "
The Doctrine of Charity. "
The New Jerusalem and its Heavenly Doctrine. Swedenborg.
Our Children in the Other Life. Chauncey Giles.
Talks with a Philosopher on the Ways of God with Man. T. S. Arthur.
Emanuel Swedenborg. John Hyde.
The Dooctrine of the Lord. Swedenborg.
The Doctrine of the Sacred Scripture Swedenborg.
The Laws of the Divine Providence; from the "Athanasian Creed." Swedenborg.

These ten books, in a neat box, sent postpaid for **ONE DOLLAR.** A remarkably good form for presenting information to a friend who wants to know what the New Church teaches.

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON, MASS.

POCKET EDITIONS OF NEW CHURCH WORKS

Published by the American New Church Tract and Publication Society.

NEW JERUSALEM AND ITS HEAVENLY DOCTRINES. By EMANUEL SWEDENBORG. 116 pages. Flexible cover. Price, 10 cents.

THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM. From the Commandments of the Decalogue. By EMANUEL SWEDENBORG. 102 pages. Flexible cover. Price, 10 cents.

THE DOCTRINE OF THE NEW JERUSALEM CONCERNING CHARITY. A Posthumous Work of EMANUEL SWEDENBORG. New Translation from the Latin, by Rev. SAMUEL M. WARREN. 116 pages. Flexible cover. Price, 10 cents.

THE DOCTRINE OF FAITH. By EMANUEL SWEDENBORG. 116 pages. Flexible cover. Price, 10 cents.

EMANUEL SWEDENBORG. By a Bible Student. 134 pages. Flexible cover. Price, 10 cents.

OUR CHILDREN IN THE OTHER LIFE. By Rev. CHAUNCEY GILES. 142 pages. Flexible cover. Price, 10 cents.

TALKS WITH A PHILOSOPHER ON THE WAYS OF GOD WITH MAN. By T. S. ARTHUR. 108 pages. Flexible cover. Price, 10 cents.

New Church Missionaries will be supplied, free of cost, with as many copies of the above books as they can use.

Societies or individuals desiring copies for local distribution and missionary work, will be supplied at a liberal discount from the retail price, when ordered in quantities of not less than 100. Such orders must be addressed to the New Church Book Room, corner Chestnut and Twenty-second Streets, Philadelphia.

Orders from missionaries, or from individuals for smaller quantities at the regular price, can be sent to either the Philadelphia New Church Book Room, Chestnut and Twenty-second Streets, or to Mr. E. H. Swinney, No. 20 Cooper Union, New York, or to the Massachusetts New Church Union, 169 Tremont Street, Boston.

TRACTS

Published by the American New Church Tract and Publication Society.

REVISED SERIES. Containing Thirty-five Tracts. By various New Church Writers.

SECOND SERIES. Twenty-two Doctrinal Lectures. By Rev. CHAUNCEY GILES.

THIRD SERIES. Twenty-four Sermons. By Rev. CHAUNCEY GILES.

FOURTH SERIES. Twelve Sermons on Prayer. By Rev. CHAUNCEY GILES.

FIFTH SERIES. Seventeen Sermons. By Rev. JAMES REED.

SIXTH SERIES. Three Lectures on What the New Church Doctrines Teach and What they do not Teach. (Series not completed.)

SEVENTH SERIES. Six Sermons on Love and Light. By Rev. CHAUNCEY GILES. (Series not completed.)

EIGHTH SERIES. Four Sermons. By Rev. A. T. FROST, Rev. CHAUNCEY GILES, Rev. OLIVER DYER, and Rev. J. C. AGER. (Additions to be made.)

NINTH SERIES. On the Duty of Parents to Train Up their Children for Heaven. By Rev. CHAUNCEY GILES. Six Sermons in this Series have been issued.

A catalogue of these tracts will be furnished to any one who will write for it. They are uniform in size and style, are neatly printed on fine paper, and contain from 16 to 24 pages. When ordered singly the price is 2 cents each, without regard to the number of pages; 50 copies, 75 cents; 100 copies, $1.25. If ordered by mail, add 10 cents for every 50 copies.

A liberal discount is made to Societies, Associations, and individuals, who wish to obtain any of these tracts in quantities for distribution. Missionaries supplied free of charge with as many as they can use. Address I. N. Gregory, New Church Book Room, Chestnut and Twenty-second Streets, Philadelphia, E. H. Swinney, 20 Cooper Union, New York, or Massachusetts New Church Union, 169 Tremont Street, Boston.